

WHY I BELIEVE

IN

The Old and New Testaments :

The Divinity of Christ :

The Miracles, and Prophecies :

A Future State,

AND,

The Resurrection.

TWO HUNDRED ARGUMENTS, PRINCIPALLY QUOTED FROM THE
WRITINGS OF EMINENT AUTHORS.

CALCUTTA :

THACKER, SPINK AND CO.

BOMBAY: THACKER, VINING AND CO.

1870.

PREFACE.

THE number of books already before the world devoted to the Christian Evidences, may probably provoke the question—"Why another?"—It can only be said in reply—"Because" the indifference, if not repugnance and scepticism, with which a large portion of even the educated classes of Christendom regard that Religion which furnishes the name whereby, nevertheless, they claim to be distinguished, and something even of animosity occasionally exhibited towards its advocates—*continue*,—and form, probably, the most extraordinary phenomenon in the human mind. The enquiry after any pecuniary or other present advantages, if met by information which points to a new gold digging, or a profitable banking or mining speculation, is received with pleasure. No feelings of umbrage at presumption—or assumed superiority on the part of the informant, are ever excited in the minds of those informed. The man who can thus counsel is a welcome friend,—but not so welcome may this friend prove, if, desiring only to better his advice, he step *beyond* the present—and venture to commend those higher interests which extend into Eternity. The intrusion

of his opinions is an arrogant assumption of superiority, and his advice, howsoever deferentially submitted, is an offensive impertinence. He is probably regarded as a simulating "saint," or "canting hypocrite"; or more mildly, a "well meaning, but weak-minded individual." In the same minds, the man who writes a religious book, does so simply for *profit*;—the Minister preaches *because he is paid*;—and the laborious investigator of the most stupendous and sublime of subjects, affecting the future and eternity of man, is a clever speculatist, who finds his labours "pay"!

If any less selfish motives be attributed, his zeal is simply the offspring of "monkish superstition,"—of priestly ingenuity and fable—the dreams of an enthusiast, or the gloom of the dyspeptic.—With others, happily retaining some early wholesome influences, which attach, at least, a conventional respect to the subject, there is still that apathy which belongs to mere passive acquiescence in the matter, without any lively conviction of its *truth*.—Yet others there are, happily, it is believed, a very small minority, who profess to treat the matter on the grounds of philosophy and reason. Armed, it may be, with a few hackneyed remarks from old infidel writers, and assured by those no better read than themselves, that a *Renan* and a *Strauss* have well nigh demolished the Christian story, and in

utter ignorance of what science has really done, and is daily doing, they complacently assure us that the antiquated superstition of belief in miracles and the like, retained only by the credulous, has given way to the light of modern and indisputable science!

That this singular violation of the commonest law of nature—"self-preservation,"—this indifference and reckless sporting with the most momentous question that can challenge the attention of man, does not, in the majority of cases, arise from any *wilful* disregard of the truth, but, in the one case, from utter unconsciousness that it really *is*—and in the other, that it really *can be*—the truth, there will not exist a doubt;—and that this unconsciousness arises simply, and almost exclusively, from want of familiarity with the Christian Scriptures, and the light cast upon them by the writings of innumerable men of vast talents, will be not less readily admitted.

With Bibles on every shelf, and elucidatory works by the ablest of men, available by scores, the perusal of any one of which leaves the mind in amazement how doubt or doubters can remain, this want of familiarity with the subject appears a marvel. How important therefore becomes the agency by which our teachers seek to *win the attention*, and entertain the mind on a subject of such unrivalled interest and importance, who can say!—and if in

Apostolic days, miracles themselves were thought needful to arouse the attention of the people, it is surely not unreasonable to think that some similarly attractive means—some more than ordinarily frequent reference, at least, to the evidences of Christian belief, may be advantageously exhibited to interest and persuade the minds of numbers, who, in the present day, from pure ignorance of its claims, are as little disposed to accept the truth of the Christian story as were the Jews and Romans under Claudius Cæsar.

Nor is this appeal to Evidences of consequence only to the uninformed* and the sceptic, but, the belief is ventured, is of more importance and utility, by its vitalizing and strengthening influences, to ordinary Church attendants, than, probably, ministers are likely to be aware of.*

If to native friends these reiterated appeals to the Christian community seem to argue that a cause so frequently requiring advocacy must needs be weak, it can only be said, there is no marvel. Christianity is not of European ori-

* How important to the work of teaching and preaching every where, let one of India's greatest Missionaries say :—

"Surely the infinitely varying forms of open and avowed infidelity in our day render it more than ever necessary that the department of Christian Evidence, or Apologetic Theology, should be cultivated to the uttermost, and that all the resources of sharpened intellect and extensive erudition should be brought to bear upon it!"

The Rev. Alex. Duff, D. D.

gin. Its birth-place was Asia. No *national* prejudices therefore favoured its reception. Nor is Christian belief *hereditary* ; it is the work of study and conviction, and the most enlightened men of all the western nations having found in its evidences the fullest demonstration, have embraced it with thankfulness. It is in their minds not a matter of speculation, or mere opinion, but of proven fact:—as much a reality as the Steam Engine or Electric Telegraph. Where it has been neglected or rejected, this has resulted not from the lack of evidence, but in spite of evidence. It is rejected by some because many of its doctrines are unpalatable ; because it has no attractive exterior ; it does not appeal to the senses, but to the intellect and the heart.—It is neglected by others from press of worldly cares—from indifference, or unconsciousness ; and all these sources of neglect are found as readily and abundantly in one nation as in another.

It will not be supposed that this little publication is put forward with the ambitious view of meeting the wants, or supplying the deficiencies which have been here assumed, but simply from a conviction that many persons who, whether from aversion, or want of time and inclination, are not disposed to read even a chapter of a *large* book, may be tempted by short paragraphs of a *small* one. What has been thus thrown together,

has been gleaned in some shape almost exclusively from the works of some of the most eminent Christian writers. They have been selected, adapted, and arranged with the view of putting the several questions in the briefest manner, and simplest light.

How much more effectually this could have been done by one whose professional studies, familiarity with the subject, and powers of analysis, would so much better have fitted him for the task, it is needless to say; but if this lay effort can, by its possible novelty, or its brevity, be the means of attracting the attention, or shortening the route of a single enquirer, or of contributing an atom of influence towards a better acquaintance with any of the numerous authors upon the "Evidences," whose writings are here quoted, the design of the compiler will have been fulfilled. And surely it will strike the mind of the sceptic or the indifferent, how improbable it is, that a body of men, of whom these represent but a fraction, would have devoted their transcendent talents, and some of them their very lives, in zealous support of a story and a scheme which they had not proven to each other, and proven to themselves—to be a stupendous REALITY.

AUTHORITIES QUOTED.

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“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.”

St. Peter.

“God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.’ Such is the appeal which the Gospel makes to the faith and reason of every one who hears its message. To remain careless about its truth or falsehood, is the part of a madman, not of a reasonable being.

“Who that is not steeped in sin and folly can avoid an intense desire to know what it is that awaits us beyond the grave?”

The Rev. T. R. Birks.

———“No enquiry can be so interesting as that which relates to our destiny in the ages which are before us.”

Dr. Southwood Smith.

“Christianity lays open its claims to every one that asks a reason of our faith. It courts enquiry. It declines no species of fair investigation.

Bishop D. Wilson.

WHY I BELIEVE
IN
The Old Testament

1. Because—it is as impossible to imagine the relationship between God and His intelligent creation to be without a record, as a civilized country to be without a history of its people and kings ; and because this is the only Book professing to be such record.

2. Because—it is equally impossible to believe that the God who created me with a mind desirous and capable of investigating His law, and will, would leave me to grope in the dark, as it is that He would have constituted me with the desires of hunger and thirst, and placed me to live on a barren rock, where neither food nor water were to be obtained.

3. Because—the evidence of its genuineness is as abundant and clear as that of the authorship of any other writings of antiquity which are never disputed.

Paley.

4. Because—"if we deny their genuineness we may with a thousand times more propriety reject all the other writings in the world as spurious."

Introd. to Lagster's Bible.

5. Because—"this writer (St. Austin) was convinced that the evidence which established the genuineness of any profane book, would establish that of a sacred book, and I profess myself to be of the same opinion, notwithstanding what you have advanced to the contrary."*

Bishop Watson, to Tom Paine.

6. Because—it is only reasonable for man in his perplexity and darkness to expect from his Creator light and guidance regarding the nature and wants of his future, to which his intellect irresistibly attaches the idea and hope of continuous existence; and because it would *not* be reasonable that his very instincts should be of a lower order, or less useful than those of the bee or the ants, that are taught so perfectly to provide for the finite wants of *their* future,—and—

7. Because—if "ignorant of his origin, his nature and his destination, this wise and elevated being [men] would be confounded by his own superiority, and envy the worm crawling at his feet."

S. W. Fullom's Marvels of Science.

8. Because—from the earliest period its books were received as genuine, and guarded by the most jealous care by the Jews, who numbered their very words and letters, and were never accused of corrupting one word of them.

See Paley—and Hugh Stowell.

9. Because—every advance in modern science goes to shew the harmony of its discoveries and deductions with the declarations of Holy Writ. “The tendency of modern scientific investigations—philological, ethnological, and antiquarian—is all in favour of the truthfulness of the Scripture records, even the most ancient. Not only have the exhumed remains of Nineveh and Babylon testified, as they are still testifying, to the truth of Scripture history; but in mounting up the stream of time beyond that date, wherever any glimpse can be caught from contemporary evidence of any kind, it bears testimony to the truth of the Scripture narrative.”

*Scripture and Science not at variance,
by Archdeacon J. H. Pratt.*

10. Because—of the indisputable evidence afforded by the interesting discoveries and investigations in Assyria (above referred to) where, buried in the earth for upwards of two thousand years, sculptured inscriptions, commemorating the deeds of Sennacherib, have been found which confirm in a most remarkable manner, even to the letter, many of the statements of these Hebrew records.*

*See Authenticity of the Scriptures,
by the Rev. C. B. Lewis.*

* Speaking of the remains and monuments of Nineveh and Bashan, Archdeacon Pratt, commenting on the great value of their testimony, quotes from one of the Cambridge Essays on the ancient Bashan and the cities of Og—which remarks:—

“Does it not seem as if these records of the past had been carefully preserved with a special design? * * —May we not * * suppose that these cities have been suffered to remain, though for centuries hidden from the gaze of man, in anticipation of a day when men should begin to

11. Because—“The intellectual strength which surmounted the difficulties of the material universe—uniting philosophy with religion—dissolving the league which genius had formed with scepticism, and adding to the cloud of witnesses the brightest name of ancient or of modern times,”* having investigated the sacred mysteries—has declared—

“I find more sure marks of authenticity in the Bible than in any profane history whatsoever.”

Sir Isaac Newton, to Dr. Smith—Trinity College.

See Bishop Watson's Apology.

12. Because—“all the attempts that have been hitherto made to establish points of collision between the Bible and modern science have resulted in failure. With every passing day the tests applied become more searching and severe, the methods of trial more varied, which are brought to bear upon the question of the truth of the writings that claim to be the utterances of the Deity.”

*The Harmony of Science and Faith,
by Charles J. Whitmore.*

13. Because—“through ignorance and hasty zeal, Holy Scripture has undergone many severe tests, and has come through the trial in every case

doubt the history of past times as recorded in Scripture—when doubt growing into utter infidelity should lead men, not only to distrust all revelation themselves, but to attempt to inoculate others with their scepticism, and then, when most required as witnesses to the truth, these old places could be again called forth to give their silent but all convincing testimony to the accuracy of God's Word.”

Cyril C. Graham, M. R. A. S., F. R. G. S.

* *Sir David Brewster's Life of Newton.*

with triumph. The experience of the past has worked out this result,—that through the whole course of philosophical discovery, Scripture and Science have never been found at variance, though they have often been charged with being so. * * * The hasty and immature deductions of science may sometimes stand in opposition to Scripture ; but those settled results in which the body of philosophers agree, often confirm and illustrate the statements of the Inspired Volume.”

Archdeacon J. H. Pratt.

14. Because—amongst many other attacks made upon the Scriptures, which have been successfully repelled by modern science, is one which has been dwelt upon as of peculiar force—an assumed refutation of the Scripture account of the creation, and history of man, by an appeal to the astronomical works of the Hindoos,—an appeal which has been met by those careful investigations or calculations by modern astronomers that have shewn that the assumed phenomenon on which the Hindoo argument is based is “a mere fable—devoid of all truth;” and that “their vast yugas, or periods of time, amounting to many millions of years since the creation, are thus proved to be a pure fiction.” “It may therefore be safely said that the notion of a greater antiquity than the Scriptures assign for the human race receives no support whatever from Hindu astronomy.”

*See Scripture and Science, p. 111—114,
by Archdeacon Pratt.*

15. Because—the truth of the following declarations of Scripture, including one of the most remarkable events recorded in its pages, which have

been assailed and contradicted by various opponents, have been verified and confirmed by the highest scientific authorities :—

1.—The origin of all tribes of men from one stock.—“We are entitled to draw confidently the conclusion that all human races are of one species and one family.”—

Dr. Prichard—Natural History of Man.

2.—The original uniformity of language—and sudden confusion of tongues at Babel :—

“All the results of investigation which can be considered of scientific value tend to support and illustrate the Scriptural account of the original unity and miraculous confusion of languages which led to the dispersion of the descendants of Noah upon the face of the earth. What was once a formidable obstacle in our way, is thus becoming more and more an unanswerable argument in favour of the harmony of Scripture and science.”

Archdeacon J. H. Pratt.

16. Because—the most learned philologists, “Alexander von Humboldt, the Academy of St. Petersburg, Merion, Klaproth, and Frederick Schlegel, have all come to one conclusion by a comparison of languages, that the further philological enquiry has been carried, the more numerous are the indications that all languages must have been originally one.* And other philologists, *viz.*, Herder, Sharon Turner, Abel-Remusat, Niebuhr, and

* “The science of Language thus leads us up to that highest summit from whence we see into the long dawn of man’s life on earth; and where the words which we have heard so often from the days of our childhood—*And the whole earth was of one language and of one speech*—as-

Balbi, have discovered evident internal proofs that the separation into different tongues must have been by some violent and sudden cause, so singularly do their labours confirm the literal truth of Scripture.”*

Archdeacon Pratt.

17. **Because**—of the “universality of the memorials” of the Deluge which is recorded in its pages. “The labours of Bryant,† Faber,‡ and Harcourt§ have demonstrated beyond the possibility of refutation, that the Deluge was commemorated by all the primeval nations in every part of the globe. It was to the patriarchal families what the Exodus was to the Israelites, or the Resurrection to Christians. Its memorials are incorporated in their worship, their mysteries, and their cos-

sume a meaning more natural, more intelligible, more convincing, than they ever did before.”

Science of Language. Max Müller.

* See this well worked out in Wiseman’s Lectures on Revelation and Science.

“**NOTE on the Confusion of Tongues.** The ruins of the Tower of Babel have been recently identified by M. Oppert, a great authority on Babylonian antiquities, with Birs Nimroud, the ancient Borsippa. A cuneiform inscription has been here discovered which runs in the name of Nebuchadnezzar, and in it the following remarkable words occur, which bear a distinct reference to the confusion of tongues:—“A former king built it, (they reckon forty-five ages), but he did not complete its head. Since a remote time people had abandoned it, *without order expressing their words.* See Dr. Smith’s Dic. of the Bible. *Archdeacon Pratt.* [A difference of opinion, it is right to add, exists respecting the translation of the passage “they reckon forty-five ages.”]”

† Origin of Pagan Mythology.

§ On the Deluge.

‡ Origin of Pagan Idolatry.

mogonies. It was celebrated by institutions. *It was retained in the use of emblems.*—It was taught in mysteries. It was, in short, the sum and substance of the patriarchal theology.

“* * All mankind acknowledge it. Wherever tradition has been maintained, wherever commemorative rites have been instituted, what has been the subject?—The Deluge,—deliverance from destruction by a Flood. The Savage and the Sage agree in this. North and South, East and West relate the dangers of their great ancestors from overwhelming waters.”

The Pentateuch,
by the Rev. Geo. Townsend, D. D., Canon of Durham.

18. Because—the Chinese records instead of militating against the truth of Scripture narrative, appear to confirm it;—as, in their reference to their first king, the time assigned for whose reign corresponds with the age of Noah—a king of whom they speak “as a being without a Father; of his Mother being encircled with a rainbow; of his preserving seven clean animals to sacrifice to the Great Spirit; that in his day the sky fell on the earth, and destroyed the race of men,” &c.—“When we remember that the waters of the sky did this in the days of Noah; that Noah was the first of the postdiluvian race, and thus without a father; that the rainbow is interestingly connected with his history; that he did take into the ark clean animals by sevens, part of which were offered in sacrifice,—we begin to discover that the Chinese account is nothing more nor less than a blotted copy of the Bible.”—See Stackhouse’s History of the Bible.

Cause and Cure of Infidelity,
by the Rev. David Nelson, M. D., New York.

19. Because—also, in reference to another marvel and subject of scepticism,—the standing still of the sun upon Gibeon,—Chinese “history speaks of Yao, their king, declaring that in his reign the sun stood so long above the horizon, that it was feared the world would have been set on fire; and fixes the reign of Yao at a given date which corresponds with the age of Joshua, the son of Nun.” See Stackhouse.

The Rev. David Nelson, M. D.

20. Because—in further reference to this miracle—“of the common tradition with early nations that a day was lost about the time when the Scriptures inform us that the sun hasted not to go down for the space of a whole day.”

The Rev. David Nelson, M. D.

21. Because—of “the agreement, in every essential point, of all the versions and manuscripts (amounting to nearly 1150) which are now extant, and which furnishes a clear proof of their uncorrupted preservation.”

Intro. Bagster's Bible.

22. Because—“the moral impossibility of their being forgeries is shewn by the impossibility of establishing forged writings as genuine in any place where there are persons strongly inclined and well qualified to detect the fraud.”

Bagster's Bible.

And because we have no record of their genuineness and authenticity having ever been ques-

tioned in those earlier ages, when, had they been forgeries, their contradiction would have been both certain and easy.

23. Because—if forgeries, they must have been invented by the Gentiles, Christians or Jews,—the impossibility of which is evidenced by the following considerations :—

1st.—*Because* the Gentiles were ignorant of the history and sacred rites of the Hebrews, who would never approve of writings invented by them—nor by Christians.

2nd.—*Because* they were extant long before the Christian name had existence.

3rd.—*Because* they contain various difficult laws and precepts, and relate the idolatries, crimes, and punishments of the Jews which would not have been inserted if invented by them.

Bayster's Bible.

24. Because—of the varied and indisputable evidence of the genuineness of the Bible writings ;—the remarkable care with which the original manuscripts were preserved and guarded,—repeatedly transcribed and compared with the originals, by the Jews—even to the numbering of their words and letters ; the existence of other versions taken by bitter enemies to the Jews, as that by the Samaritans, which yet agrees with the Jewish copy, and the translation into Greek 300 years before Christ, also agreeing with the Hebrew original ; and the retention of those prophecies concerning the coming Messiah, which, but for their invincible fidelity to their sacred Books, their hatred to Christianity would certainly have led the Jews to alter or suppress.

See Bishop Porteus's Evidences.

25. Because—of the extraordinary evidence afforded by the continued existence of the Jews—living and speaking monuments of antiquity, whose history these writings contain. Because,—“So firmly assured is the Jew that these Books are God inspired, that though more than 2000 years have elapsed since the latest of his Prophets lived, and though for nearly all those long ages, he has been an exile from the land of his fathers, and a persecuted wanderer over the face of the earth, he yet holds fast his national traditions, and amidst the world’s ceaseless, restless change, in which empires have risen, have flourished, and have decayed, still cleaves to the distinctive practices and religious observances of his remote ancestors, and cherishes hopes which the seers of Israel inspired when Greece and Rome were lying in mists which no historical sagacity can penetrate, and which no legend survives to enliven.”

*Authenticity of the Old Testament,
by the Rev. C. B. Lewis.*

26. Because—of the relation these Hebrew records bear to—by “presenting the antecedents and to some extent the basis of the Christian faith. The great Author of Christianity appeared as one of these (Hebrew) people. His teachings bear the clearest testimony to the truth and divine authority of the Old Testament writings, and that testimony secures to them the confidence of all who acknowledge Him.”

The Rev. C. B. Lewis.

27. Because—there is proof that a Greek translation of these writings, called the Septuagint, existed

130 years before the Christian era, which carries with it evidence of two important facts:—

1st.—“The high veneration in which the original Scriptures were held by the Jews, who were no longer as a nation in quiet occupation of their own land, but were partly dispersed by their captivities and other heavy calamities which had befallen them.

2nd.—The early Christian writers being mostly ignorant of Hebrew, made great use of the Septuagint in their controversies with the Jews, who were soon led to regard this translation with strong dislike—a fact which enhances the value of its close agreement with the original Scriptures, and affords irrefutable evidence of their faithful preservation since the Greek version was made.”

The Rev. C. B. Lewis.

28 Because—it is impossible to conceive so marvellous a composition—so stupendous and truthful a history—the work of so many authors, of such eminent talents—so unanimous and persistent in their testimony and devotedness, their ends and aims and teaching,—a work so wonderfully “adapted by its communications to the moral necessities of fallen man”—by its beautiful imagery and simplicity, to the intelligence and capabilities of the poor and unlearned,—its profound depths of knowledge and wisdom, grandeur and sublimity to the most cultivated and erudite,—to have been other than authentic and genuine—having Divine origin and authority, and Divine aims and purposes.

See “*The Bible*,” a *Lecture*,
by the *Rev. Hugh McNeile, D. D.*

29. Because—considering the multitude of writers employed, their various capacities of mind, and peculiarities of habit, association and country,—the diversity in kind and degree of their education—the variety of circumstances under which they wrote—at intervals, during a period of at least 1800 years—and, therefore, without any possibility of concert or collusion,—measuring all these impediments in the way of conspiracy, and contemplating the exquisite unity of spirit, the artless contemporaneousness of end and design which distinguishes their work—and the wondrous harmony of sentiment and coincidence of purpose which may be traced from Genesis to Revelation, it seems impossible to “scrutinize the entire fabric and regard it as other than the architecture of God.”

The Rev. Hugh Stowell.

30. Because—the fallen nature of man from some superior condition, such as the Scriptures assure us he once originally possessed, in harmony with his mental powers, and his position on the earth, must be evident to the commonest intellect that will be at the pains of comparing his present state with that of all other created beings, in which their condition is seen to be consistent with their wants and desires,—without sin, and in whose natures and habits there is, left to themselves, no shadow of change or turning.

31. Because—the Scripture account of the history of man, as having fallen from a perfect or high condition to a low—of having degenerated from his original condition is “supported by the

highest probability of which the case admits.”—

See Pre-historical man, by S. R. Pattison, F. G. S.,
—“*Leisure Hour.*”

For “As far as we can trace back the footsteps of man, even on the lowest strata of history, we see that the Divine gift of a sound and sober intellect belonged to him from the very first;—and the idea of a humanity emerging slowly from the depths of an animal brutality can never be maintained again.”

Max Müller.

32. Because—as it is against all human reason, and common sense to suppose that man came into existence by accident, or that he was self made, or evolved out of chaos, without any pre-existing or first Cause, he must have had a Creator—infinite in wisdom, supreme in power, and beneficent in design, as perceptible to the most ordinary as to the highest order of intellect—and precisely such a Being as these Scriptures portray.

33. Because—on comparing it with the various writings which have either pretended to be Divine, or have been imitations of the true revelation, as the Koran of Mohummud, the Shastras of the Hindoos, the books of Confucius, which contain so much of contradiction—of human feeling and prejudice—of loose and low morality—so much that is coarse, sensual, earthly and imperfect,—and comparing it also with the Apocrypha, it is impossible not to feel how utterly the original bids defiance to all counterfeits—and that “the Holy Bible is therefore alike without precedent and without parallel: it owns no original and admits of no rival.”

The Rev. Hugh Stowell.

34. Because—of the adaptability of Scripture language to all ages. The language of Scripture has been found to be in no case opposed to truth. It in no case stoops to the errors and prejudices of men, even in things natural, although it adopts the language of men in its usages. It speaks on such matters as man would speak to man in every day life, in the times of greatest scientific light. It selects no particular epoch of discovery for the choice of its phraseology; but it speaks, as the most scientific amongst us speak, in the ordinary intercourse of life, in conformity with the usages of language—namely, according to appearances.

Archdeacon J. H. Pratt.

35. Because—1st.—The pure Monotheism of the Hebrews, with its simple but grand and comprehensive views of the attributes of the Divinity—was certainly not derived from their original ancestors, who were Idolaters.—

2ndly.—It was not discoverable by their peculiar mental endowments;—the Old Testament writers shewing a clear *perception* of truth, but little or no ability for its *discovery*, and no trace of the powers of subtle analysis and inductive reasoning.—

3rdly.—It was not taught them by any neighbouring nation—seeing that all besides themselves were in idolatrous darkness. It existed nowhere else.—

4thly.—It was, therefore, of necessity communicated to them by God, as these Scriptures declare and relate it to have been.

*See Authenticity of the Scriptures,
by the Rev. C. B. Lewis.*

36. Because—referring to sixty-six passages contained in the eleven first chapters of Genesis which are either directly quoted, or made grounds of argument in the New Testament—"The inference I would draw * * is that our Lord and His Apostles regarded these eleven chapters as *historical documents worthy of credit*, and that they made use of them to establish truths—a thing they never would have done had they not known them to be authoritative."

Archdeacon Pratt.

37. Because—the internal evidences of its truth are so numerous, striking and remarkable as to any candid and intelligent mind to be irresistible and conclusive.

38. Because—its authoritative brief and simple declarations enunciate innumerable truths which the most laborious and learned of human intellects, through the aid of philosophical study and reasoning, conducted, it may be, for fifty years, only at length arrive at proximately. The basis of such truths being thus established in their minds, the wisest of men have been, and are, content to take the remainder, hidden from human intellect, on faith; as the Mariner, satisfied with having proved the past, and determined his position at sea to-day, is content to push his course in perfect faith that he is on the right one for the morrow.

39. Because—"the more we search into the Bible the more we are captivated with the air of simplicity, honesty, and truthfulness which per-

vades it. All the sacred writers, whether learned or illiterate, peasants or princes, fishermen or philosophers, write with the same exquisite genuineness of style, with the same translucent integrity of sentiment; with an utter absence of all rhetorical artifice, all that savours of craft or effect—or that looks like bespeaking acquiescence, coaxing credit or forcing faith.”

Hugh Stowell.

40. Because—“the further any race of men have been removed from contact with divine Revelation, the deeper their moral darkness has become; until it has issued either in the vilest superstitious and cruel and flagitious rites, like the worship of Kali and the Mexican sacrifices; or in a brutish blindness like that of the Esquimaux, the Zoolu, or the Australian savages.”

The Rev. T. R. Birks, M. A., Intro. to Paley.

41. Because—there is in the Scriptures that voice of authority and majesty which at once indicates the absence of all anticipation of doubt or question, or the possibility of disproof or contradiction.—Because “they do not come guessing and reasoning about truth—telling us what writers have discovered of philosophy, learning or research, but enunciating it in the name and with the supremacy of God”—and because “from first to last, expressly or by implication, they are pervaded by this tone and style of omnipotent and indisputable supremacy.”

Hugh Stowell.

42. Because—of its *consistency* :—“the marvellous coherence of this collection of documents, which at first sight appear to be so heterogeneous,—historical,—ritual,—devotional,—proverbial,—prophetical—widely differing from each other in age and subject—each supplying information required by the others.”

The Rev. C. B. Lewis.

43. Because—of its candour. “Its writers loved their nation and country with fervent affection,—but loved truth still more,—their acknowledgment of national folly and delinquency could not be more unsparing than they are.”

The Rev. C. B. Lewis.

44. Because—“what light is to the physical, truth is to the moral and intellectual world.—It is self-revealing;” and to eyes not blinded by folly, dulness, or prejudice, but willing to see, and understand, the Divine hand and authority traceable in these marvellous writings, are so clear as to carry conviction, and so unequivocal as to set forgery at defiance.

Hugh Stowell.

45. Because—the very mysteries of Divine revelation are among the strongest pillars that sustain it. A God without mystery would be a God without infinitude.

There must be mystery where there is infinitude ; and, therefore, in this, as in other respects, the Bible is consistent with itself and worthy of the authorship it claims.—We “cannot by wisdom find out God”—“My thoughts (He declares) are

not your thoughts—neither are your ways my ways;—for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Hugh Stowell.

46. Because—thousands of the best and wisest of men, in whose learning, judgment, and acumen in science and worldly knowledge, millions of every civilized country have, throughout many centuries, yielded the most implicit confidence, have accepted it with unfeigned reverence and unqualified faith.

"Study the Holy Scriptures, especially the New Testament—It has God for its Author, salvation for its end, and truth without any mixture of error for its matter."

Locke.

"The Gospel is every thing or nothing at all. If false, it were nothing ; if true, it is every thing. Nor is it a question between this and some other system almost equal to it. It is this or none. If this be not divine, none is ;—if this do not guide, there is none to guide ; if this do not comfort, there is none to comfort ; if this do not display a Saviour, there is no saviour ; if this do not reveal a happier world, there is none to reveal it."

Pike.

"If these treatises are forgeries, they are the most marvellously ingenious forgeries the world has ever seen."

Alexander.

WHY I BELIEVE

The New Testament.

1. Because—"it bears not the mark of fiction—on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ."

Rousseau.

2. Because—"it is more inconceivable that a number of persons should agree to write such a history than that only one should be the subject of it."

Ibid.

3. Because—"the Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable that the inventor would be a more astonishing character than the hero."

Ibid.

4. Because—"the antiquity and authenticity of the books which compose the sacred canon,—the fulfilment of its prophecies,—the miraculous works of its Founder,—His death and resurrection, have been demonstrated, to all who are capable of

appreciating the force of historical evidence." * *
 "We scruple not to say that the Copernican system is not more demonstrably true than the system of theological truth contained in the Bible."

Sir David Brewster. Life of Sir Isaac Newton.

5. Because—the record it contains of the great Founder of the Christian faith having been put to death as a malefactor, is an historical fact, to which the heathen and admitted historians of the day bear witness; and because the authors of this Record, who were Christ's followers and disciples, and who were fully warned by Him to expect persecution of every kind and degree, persistently braved all its terrors, and were content to suffer, and did suffer, persecution and death for no conceivable reason, but to testify to the truth of their narrations; and because their maintenance of that truth involved, to them, those stupendous interests against which no advantages in this world could possibly weigh in the balance.

6. Because—"there is no Book now in the world nor, as far as we know ever was one, contradicting any of the facts recorded in the New Testament; but there are several books *written* by men who were not Christians, which confirm many of them."

The Rev. Dr. Watson, Bishop of Landaff.

7. Because—of the agreement in the history given of Christianity in its own record, and by heathen and the few Jewish writers who have come down to us. The story is one. There exists

no trace or vestige of any other. There is not a scrap of account either contemporary with the commencement of Christianity or extant within many ages after that commencement which assigns a history substantially different from ours. The remote, brief, and incidental notices of the affair found in heathen writers as far as they do go—go along with us.* They bear witness that the Institution originated from Jesus,—that He was put to death by the Roman Governor, Pontius Pilate, in Jerusalem,—that the religion nevertheless spread in that city and throughout Judea and in distant countries ;—that converts were numerous, suffered great hardships and injuries for their profession, and that all this took place in the age of the world which our Books have assigned. They describe the manners of Christians as perfectly conformable to accounts extant in our Books ;—that they assembled on certain days—sang hymns to Christ as to a God—bound themselves by an oath not to commit any crime,—to observe the strictest fidelity and honesty in their dealings—that they worshipped Him who was crucified in Palestine ;—that this their first Lawgiver had taught them that they were all brethren, that they had a great contempt for the things of this world, and looked upon them as common ; that they flew

* “ Tacitus has actually attested the existence of Jesus Christ, the reality of such a personage, his public execution under Pontius Pilate, the temporary check which this gave to the progress of His religion, its revival shortly after His death, its progress over the land of Judea and to Rome itself, the metropolis of the Empire. All this we have in a Roman historian ; and in opposition to all established reasoning on these subjects, it is by some more firmly confided in on his testimony than upon the numerous and concurring testimonies of wiser and contemporary writers.”

Dr. Chalmers.

to one another's relief—cherished strong hopes of immortality—despised death, and surrendered themselves to suffering.*

See Paley's Evidences.

8. Because—of the significance of either alternative as to the evidence of the Jewish historian, Josephus. If the disputed passage,† describing the presence, doings and miracles of our Lord be

* “It is incredible what expedition they use when any of their friends are known to be in trouble. In a word, they spare nothing upon such an occasion: for these miserable men have no doubt they shall be immortal and live for ever; therefore they condemn death, and many surrender themselves to sufferings. Moreover, their first lawgiver has taught them that they are all brethren, when once they have turned and renounced the gods of the Greeks, and worship this Master of theirs, who was crucified, and engage to live according to His laws. They have also a sovereign contempt for all the things of this world, and look upon them as common.”—*Lucian de Morte Perigrini*, t. i., p. 565. (Ed. Græv.)

† In a third passage extant in every copy that remains of Josephus's history, but the authenticity of which has, nevertheless, been long disputed, we have an explicit testimony to the substance of our history in these words:—“At that time lived Jesus, a wise man, if He may be called a man, for He performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to Him many Jews and Gentiles. This was the Christ: and when Pilate, at the instigation of the chief men among us, had condemned Him to the cross, they who before had conceived an affection for Him, did not cease to adhere to Him: for on the third day, he appeared to them alive again; the divine prophets having foretold these and many wonderful things concerning him. And the sect of the Christians, so called from Him, subsists to this time.”

“Whether the above passage be genuine or not, continues as much disputed as ever. The external evidence in its favour is strong. It is found in all the Greek manu-

genuine, the evidence of Josephus is positive and conclusive. If not genuine, his silence is almost equally so; because it is incredible that events which were so important as to engage the attention of, and be recorded by Tacitus, Suetonius, Pliny, and other of the heathen historians and writers, could have been too obscure to engage the attention or to obtain a place in the history of Josephus. His silence must have been designed;—a design which may equally account for His silence as to the banishment of the Jews by Claudius (which Suetonius has recorded with an express reference to Christ) and the massacre of the infants of Bethlehem.

See Paley.

9. Because—"though Josephus gives us no detailed account of the rise and progress of Christianity, his writings bear the strongest indirect testimony to the general historic truth of the Christian narratives."

("Good Words") History of the Fall of Jerusalem, by the Archbishop of Canterbury.

scripts, in a Hebrew version in the Vatican, and an Arabic version among the Maronites of Lebanon, and is quoted by Eusebius, Jerome, Rufinus, Sozomen, and a chain of later authors. It is confirmed by the existence of two similar testimonies to John the Baptist, and James the Just, the brother of the Lord, to whose death, Josephus elsewhere ascribes the calamities of the Jews. The words of Tacitus, also, have some appearance of being borrowed from it. On the other hand, Origen quotes Josephus as saying "That these things befel them by the anger of God on account of what they dared to do to James, the brother of Jesus, who is called Christ. And wonderful it is, that while he did not receive Jesus for Christ, he did nevertheless, bear witness that Jesus was so righteous a man." He says further, that "the people thought they suffered these things for the sake of James."

Editor. Paley's Evidences.

10. Because—bringing an abundance of the like argument which would establish the existence of all other works to the four Gospels—"we find that a firm, unbroken chain of testimony in their favour carries us up to the closing part of the second century of the Christian era—say A. D. 180, when it is manifest that they were universally recognized as authentic histories of Jesus Christ, and the genuine productions of those whose names they bear."

*"Christ and Christianity"—by the Rev. W.
Lindsay Alexander, D. D.*

11. Because—1st—a positive link is to be found which connects the apostolic fathers with the whole chain of Christian and other writers, beginning with Papius, Bishop of Hierapolis, who lived very near to the apostolic age, and who, Irenæus informs us, was a hearer of St. John.

2ndly.—Because the evidence of the heathen and of the heretical opponents of Christianity is no less explicit in support of the claims of these Books. * * These writers attest the existence of the Gospels at a period so close upon the apostolic age, that forgery in the name of the apostles and apostolic men was impossible."

3rdly.—Because the ground on which the early Christians assert the genuineness of any book in the New Testament is the *common notoriety* that such books had always been recognized as such by the Christians and—

4thly.—Because the early Christians were deeply and *peculiarly* interested in ascertaining the truth, and not being deceived, and thus *needlessly exposed to persecution*, in a question of so much importance; and because, after the most rigid examina-

tion of every avenue to deception, the greatest ingenuity of scepticism fails to shew the shadow of possibility that the Christians could have been imposed upon.

See "*Christ and Christianity*" by *W. Lindsay Alexander, D. D.*

12. Because—"not only do these ancient heretical opponents, [above referred to,] attest the existence in their day of the Gospels; but they also attest the universal and devout acceptance of them by the Christians as of apostolic authority."

W. Lindsay Alexander, D. D.

13. Because—we possess a witness to the existence of the Gospels within ten or twenty years of the death of St. John, in Basilides, one of the most eminent of the Gnostic heretics, who, it is asserted, wrote twenty-four books on the Gospels, and we now know not only that he possessed the Gospels of Luke and John, which he quotes, but "that his whole metaphysical development is an attempt to connect a cosmogonic system* with St. John's prologue, and with the person of Christ."* "To suppose that a book forged in St. John's name so shortly after his death *could* have acquired such credit as to make it worth the while of a heretical leader to labour to show the accordance with it of his system is utterly preposterous."

Ibid.

14. Because—"In fact, if these writings are not genuine, we must believe that all the Christians in the world, at the end of the second century

* Bunsen, Hippolytus and his age. Vol. I. p. 87.

went suddenly mad, so as to suffer themselves to be persuaded that they had always, for a century at least, possessed books which had one sane man been left among them, he would have been able to demonstrate had only come into existence a few years before."

Ibid.

15. Because—"the various modes of worship which prevailed in the Roman world being considered by the people as equally true—by the philosophers as equally false—and by the magistrates as equally useful" [*Gibbon*] the Christian Missionary could look for no protection or impunity amongst any of them in their labours, to spread a *new* religion which was as obnoxious to the existing public faith and attachments, as to the credence of the philosophers, and the political interests of the state. It is incredible, therefore, that any set of men, poor and illiterate, who would be regarded as mere troublesome zealots, could attempt in such a soil to plant so pretentious and offensive a faith as that of Christianity;—"a system which declared war against every other—and if it prevailed, must end in a total rupture of public opinion; an upstart religion, which not content with its own authority, must disgrace all the settled religions of the world,"—and that, despite the most dreadful and systematic persecution,—defying all opposition,—it should succeed and flourish, had it not been divine in its origin and divine in its power and support.

See Paley's Evidences.

16. Because—the story we have *now* is, in substance, essentially the story which the early Chris-

tians had in their time. Because the Gospels themselves are evidence, that the accounts they gave were public at the time, and that the Christian community was already in possession of its principal parts. The Gospels were therefore not the original *cause*—but amongst the *consequences* of the Christian belief—belief in facts which occurred at the time when that belief existed, and to which eye-witnesses bear record, in a manner which shews that they were known and believed at the period of their writing. The four first verses of St. Luke's Gospel shew that the substance of the history was already believed by Christians upon the testimony of eye-witnesses.

See Paley's Evidences.

17. Because—if false they would have been refuted at the time of their appearance. *Written fabrications* of so serious and important a character, for the truth of which hundreds of the people sacrificed their possessions and their lives, would have had *written refutations*, and the one would as surely and readily have come down to us as the other :—but there are none.

18. Because—if a forgery, the Jews, the most violent enemies of Christianity, who had put its Founder to death, and persecuted His disciples with implacable hatred, would certainly have detected and exposed the imposture.

Bagster's Bible Intro.

19. Because—the people of Palestine would not have received the Gospel, nor the churches of Rome and Corinth have acknowledged the epistles

addressed to them, if not sufficiently satisfied of their genuineness.

Ibid.

20. Because—if these extraordinary writings are to be attributed to the invention and mere wisdom of man, it is essential for those who entertain this view to explain how such wisdom and “terrible purity” could practise what they so eloquently denounce, and so powerfully and unequivocally condemn—the vices of *lying*, *deceit* and *fraud*; and as no men act without *motives*, either for good or for evil—to shew what those motives were.

21. Because—it is not possible to conceive a faith inculcating the severest and purest morality, which admits of no compromise or subterfuge—condemns all *deceit*—offers no worldly advantages, but, on the contrary, demands innumerable worldly sacrifices, could have originated in a *falsehood*, that instead of *reward* brought only persecution and suffering on its originator, His disciples, and their followers.

22. Because—strange and difficult as the necessity for all these sacrifices of worldly inclinations may appear to the understanding, it is perfectly consistent with what man himself reasonably demands from his fellow-man. God requires from us, *His* inferiors in intellect, purity, and goodness, no more sacrifice of our desires and pleasures than the superior classes of mankind demand (and enforce) from *their* inferiors, the lower orders, who are called upon to forego drunkenness and

the varied offences against morality and good order which they, in ignorance and the coarseness of their minds, regard and cherish as so many privileges and enjoyments.

23. Because—long before the Christian era, the discernment and wisdom of heathen philosophers themselves led them to admit and declare their belief in the necessity of a Revelation.—“You may give over, (says Socrates,) all hopes of amending men’s manners for the future, unless God be pleased to send you some other person to instruct you.”* And Plato declares, “that whatever is right, and as it should be in the present evil state of the world, can be so only by the particular interposition of God.†” Cicero has made similar declarations; and Porphyry, who was a most inveterate enemy to the Christian religion, yet confesses that there was wanting *some universal method of delivering men’s souls, which no sect of philosophy had ever yet found out.*”‡

Porteous’ Evidences.

24. Because—“these [and many similar] confessions of the great sages of antiquity infinitely outweigh the assertions of modern infidels ‘that human reason is fully sufficient to teach man his duty, and enable him to perform it, and that therefore a Divine revelation was perfectly needless.’ These men uniformly declare that the mere light of nature was not competent to conduct them into the road of happiness and virtue; and that the only sure and certain guide to carry men through this life was a Divine discovery of the truth.”

Porteous.

* Plato, in Apolog. Socratis. Plato, De Rep.
† Augustin. de Civitate Dei, l. 10. C. 32.

25. Because—none but men who, on the most convincing testimony, had the very strongest grounds for belief, and an unbounded confidence in the truth and divinity of the Christian faith they maintained, could have been induced and enabled to bear the cruel persecution and horrible tortures to which the early Christians were vainly subjected under their tyrannic Roman rulers in order to compel them to deny Christ.

26. Because—if the Gospels be fabrications, the writers “are of the number of those who, unless the whole contexture of the Christian story be a dream, sacrificed their ease and safety in the cause, and for a purpose the most inconsistent that is possible with *dishonest* intentions. They were villains for no end but to teach honesty—and martyrs without the least prospect of honour or advantage.”

Paley.

27. Because—the writers of the New Testament were plain, honest, artless, unlearned men, in very humble occupations of life, and utterly incapable of carrying on such a refined and complicated system of fraud, as the Christian religion must have been, if it was not true.

Intro. to Bagster's Bible.

28. Because—“the principal facts and events themselves are of such a nature as totally precludes the possibility of imposition; facts which appeal to the very senses of the men to whom the histories were first addressed.”

Ibid.

29. Because—the authors of all the histories—the Christian stories—lived at the time and upon the spot;—two, Matthew and John—were present at many of the scenes they describe,—eye-witnesses of the facts—ear-witnesses of the discourses—writing from personal knowledge and recollection,—whilst Mark and Luke, though not eye-witnesses are, if genuine, removed from that only by one degree—they were contemporaries—living in habits of society and correspondence with those who had been present at the transactions they relate—one of whom says, that the things which were believed amongst Christians came from those who, from the beginning were eye-witnesses and ministers of the word;—that he had traced accounts up to their sources, and was prepared to instruct his reader in the certainty of the things he related; and because “very few histories lie so close to their facts, very few historians are so nearly connected with the subject of their narrative, or possess such means of authentic information as these.”

Paley.

30. Because—if it had been an easy thing in the early times of the institution, to have forged Christian writings and to have obtained currency and reception to the forgeries, we should have had many appearing in the name of Christ himself. No writings would have been received with so much avidity and respect as these; consequently none affords so great temptation to forgery. Yet have we heard of but one attempt of this sort, deserving the smallest notice—“the reputed epistle of Christ to Abgarus, king of Edessa, found at present in the work of Eusebius”—which epistle was universally rejected.

Ibid.

31. Because—the very discrepancies which exist between the four Gospels are proofs of their general *independence*, and the absence of any thing like collusion in any scheme of deception.

Paley.

32. Because—there is no assignable character which will account for the conduct of the apostles, supposing their story to be false. If bad men—what could have induced them to take such pains to promote virtue?—If good men, they would not have gone about the country with a string of lies in their mouths.

Ibid.

33. Because—"the common sense and feelings of mankind must revolt at such a preposterous idea as that the pure, the upright, the pious, the devout, the meek, the gentle, the humane, the merciful Jesus could engage multitudes of innocent and virtuous people in the belief and support of a religion which He knew must draw on them persecution, misery and death, unless He had been authorized by God Himself to establish that religion, and unless He was conscious that He possessed the power of amply recompensing those who preferred His religion to every other consideration."

Porteous.

34. Because—Christ's fellow-labourers who assisted Him during His life, and into whose hands His religion came after His death, were a few fishermen on the Lake of Tiberias, as unlearned

and uneducated, and for the purpose of framing rules of morality, as unpromising as himself; and because therefore, it is absolutely impossible that such men could produce such perfect and incomparable rules of life, so greatly superior in purity, solidity, perspicuity and universal usefulness, to all the moral lessons of all the philosophers upon earth put together, without admitting that their doctrines and precepts came from God Himself.

See Porteous's Evidences.

35. Because—also, it is altogether unprecedented and impossible that these twelve illiterate fishermen, the first preachers of the Gospel, declaring open war against all the follies, vice, interests, inveterate prejudices, and favourite superstitions of the world, promulgating their doctrines in an enlightened age—to the most polished nations, having all the wit and learning and eloquence and philosophy of the world to contend with—opposed, harassed, and persecuted by the civil powers, even to death, with the most unrelenting cruelty, could, within the space of about 30 years, spread their new religion over nearly the whole Roman Empire, and even to India, without being endowed with miraculous power, and therefore messengers of God.

Ibid.

36. Because—if the apostles had flattered the corrupt passions of men—held up the prospect of power—wealth—rank or pleasure as the reward of conversion, or had soothed their vices—humoured their prejudices, and encouraged their ancient superstition; had they been men of brilliant tal-

ents or commanding eloquence, or had lived amongst barbarous nations—or had been seconded by all the influence and authority of the great; or had propagated their doctrine at the head of a victorious army—we might not have wondered at their extraordinary success;—but their entire conduct—their influences, and teaching—their position and their means being the reverse of all these, their success can be attributed to no other cause than a Divine power.

See Porteous and Paley.

37. Because—imposture, and the perpetration of falsehood would not only have been needless, but altogether inconsistent with the marvellous perfection, the purity, morality and disinterested philanthropy alike of the Founder of the Christian faith, His followers—historians, and other New Testament writers.

38. Because—“it is not for a fable that myriads have bled!—It is not for a fable that myriads would bleed.”

Pike.

39. Because—with whatever skill in modern tales, fiction may be engrafted on to truth, it is found so only in tales of amusement, or for some easily recognized purpose of aggrandisement or ambition; but I find it impossible to believe that fiction and fact were, or ever could be, strung together for any serious and professedly great and vital object, such as the wondrous narration of God's dealing and miracles, and the unimpeachable and grave histories contained in the Christian

Scriptures present to us; or that if such a composition, so incomprehensible in its object, were possible or probable, it would escape detection during several thousands of years.

40. Because—"fact is stranger than fiction," and the marvels related in Scripture with so much simplicity, and such utter absence of all parade or show, without the possibility of personal ends, aims or advantages, are bolder, more remarkable and startling than would ever have entered into the mind of man as a fiction, and be put forth as a fact.

41. Because—"The life and spirit of the author of any religious system, when truly known, go far to determine the truth of his claims." * * Because there never was any religion but the Christian, which exhibited in the person of its Founder a spotless model for His disciples to follow; * *—there never was any religion but the Christian in which its author united excellence of example with purity of precept;—there never was any religion but the Christian which professed to sum up all morality in the example of its Legislator, and combined in it all the purest precepts, and the most lovely sentiments of moral excellency."

"The Evidences of Christianity"—by the Rt.

Rev. Daniel Wilson, D. D., Bishop of Calcutta.

42. Because—the attempts of human Philosophy, without the aid of Revelation, to portray the Almighty have yielded only Polytheism, loathsome idolatry, ignorance and barbarity—for—

"If the Divine word authenticates itself to man

by its knowledge of what he is, it no less authenticates itself to him by its knowledge of what he *needs*."

Hugh Stowell.

43. Because—the Scripture history, doctrine, and precepts are of a character too unpalatable to mere human nature, with its passions and predilections, to favour the hypothesis of its being a human invention, addressed to a people from whom its authors could anticipate only abuse and persecution in place of praise or reward.

44. Because—it contains "continual allusions and references to things, persons, places, manners, customs, and opinions, which are found to be perfectly conformable to the real state of things at that time, as represented by disinterested and contemporary writers," and because "had their (the evangelists') story been a forgery, they would certainly have been detected in some mistake or other concerning these incidental circumstances, which yet they have never once been."

Porteous.

45. Because—"the style, too, of the Gospel bears intrinsic evidence of its truth. We find no appearance of artifice or party spirit;—no attempt to exaggerate on the one hand, or depreciate on the other; no remarks thrown in to anticipate objections; nothing of that caution which never fails to distinguish the testimony of those who are conscious of imposture; no endeavours to reconcile the reader's mind to what may be extraordinary in the narrative; all is fair, candid, and

simple. The historians make no reflections of their own—but confine themselves to matter of fact—to what they heard and saw; and honestly record their own mistakes and faults.”

Beattie's Evidences.

46. Because—“Christianity was introduced at an age of the world when it would have been crushed and annihilated, and absolutely still-born, but for its own inherent immutability, and the presence and guardianship of its Heavenly Parent.—* * The age in which it began its progress was hostile to its success, and everywhere opposed the greatest obstacles to its triumph.”

*“The Bible not of Man,” by Gardener Spring, D. D.
of New York.*

47. Because—of the innumerable impossibilities which attend the supposition of these writings being forged,—altered or corrupted; the immediate distribution of numerous copies to the different churches—their early translation into foreign languages; their quick dispersion into all parts of the known world; the numberless quotations made by the early Christian writers, all substantially agreeing with the present text; the various sects which arose, each appealing to the Scriptures in favour of their doctrines—all illustrate the *impossibility* of alteration without instant detection and exposure.

See Porteous's Evidences.

48. Because—of the sudden appearance and use in all its wondrous perfection, originating with a single, unaided and extraordinary being, of so

marvellously pure and grand a faith, at a time when the heathen world around, including the most polite, civilized and learned of nations were, with very few exceptions sunk in deplorable ignorance, in debasing idolatry, in the most abominable corruption, and in the grossest sensuality.

See Porteous's Summary of Evidences.

49. Because—"In the view of an intelligent and honest mind the religion of Christ stands as clear of all connexion with the corruption of men, and Churches, and ages as when it was first revealed. It retains its purity like Moses in Egypt, or Daniel in Babylon, or the Saviour himself while he mingled with Scribes and Pharisees, or publicans and sinners :—* * its essential sublimity is as incapable of being reduced to littleness as its purity is of uniting with vice."

Foster's Essays.

50. Because—all moral teaching—all philosophical reasoning and deductions in Ethics,—all illustrations of the power of mind—of will—the fruit of prudence and the like, in our worldly conduct, are simply so many laborious illustrations of the truth and force of those principles and declarations which in Scripture are contained in half a dozen words of text or precept.

51. Because—of the absence of all precautions against any charge of fraud or imposture. "The sacred historians shew not the smallest solicitude, nor take the least pains to obviate cavils, or remove difficulties. They relate plainly what they know to be true. They entertain no doubt

of it themselves, and seem to have no suspicion that any one else can doubt it; they therefore leave the facts to speak for themselves, and send them unprotected into the world, to make their way (as they have done) by their own native force and incontrovertible truth."

Porteous.

52. Because—of the bold and uncompromising *exclusiveness* of the Christian scheme,—the certain persecution of those who dared to propagate or practice it, and the utter and heroic disregard of the terrible consequences with which they were visited accordingly. "It denied without reserve the truth of every article of heathen mythology, the existence of every object of their worship.

It accepted no compromise; it admitted no comprehension.* It must prevail, if it prevailed at all, by the overthrow of every statue, altar, and temple in the world.

It will not easily be credited that a design, so bold as this was, could in any age be attempted to be carried into execution with impunity."

53. Because—"the evidence that may be produced for the Divine missions of Moses and of Jesus Christ, is such as never was produced in favour of any others laying claim to a Divine mission since the world began; and it is such as no person

* Or inclusion with other systems. "The Roman Senate itself expressed a willingness to place the statue of Jesus among their gods; but Christianity was not ambitious of this honour; and for her misnamed intolerance, she became the hated religion."

Gardiner Spring, D. D., New York.

can reject, without being obliged to believe a series of absurdities and impossibilities, that in any other case, would choke the faith of the greatest bigot in Christendom : which is bringing the matter as near to demonstration as a matter of this kind is capable of being brought, or as any reasonable being would desire it to be brought."

"Letters on Infidelity"

*by the Right Rev. George Horne, D. D.
Late Lord Bishop of Norwich.*

54. Because—"if the Gospels be a fiction, no truth was ever so mighty. If the character of Jesus, as portrayed in them, be but the work of human skill, no reality was ever so influential. The best of our race have derived their excellence from it, and have devoted themselves to the service of the Being it has revealed to them."

The Rev. C. B. Lewis.

55. Because—of the marvellous and unparalleled influence which Christianity has exerted over the world, evidenced not merely by the numbers of professing Christians, amounting to above two hundred and fifty millions of the most powerful and enlightened people, but by those whose faith, as the Mohummudans, numbering about one hundred and twenty millions, would have had no existence, had not Christianity pre-existed, and who admit that Christ was a true Prophet.

See "Christian Evidences," by Archbishop Whateley.

56. Because—of the astonishing revolution brought about in the world by Christ and His

disciples:—they “overthrew the religions of all the most powerful and enlightened nations, and produced, without conquest, and without the help of wealth or of human power or learning, the most wonderful change that ever was produced in men’s opinions, and on the most important point.”

Archbishop Whateley.

57. Because—virtue was never taught by vice, nor truth by falsehood; neither were ease and comfort ever won by unpaid labours and privations,—by imprisonment, torture, and death; nor worldly advancement or aggrandizement by every conceivable self-sacrifice; nor pride and vanity gratified by the most consistent course of humility and self-abnegation; all of which must undeniably have been the case, in the extraordinary course pursued by the great founder of the Christian faith, His apostles, and all other His martyred followers, if Christianity be *false*.

58. Because—the most daring scepticism of ancient and modern times has left unassailed the chief Epistles of Paul,—no intelligent critic having ever disputed their claims to be regarded as veritable remains of primitive Christianity; and because the writings of this highly gifted, uncompromising and most indomitable of men, and at one time bitter foe—but suddenly most powerful supporter and professor of the Christian faith, are altogether in harmony with and corroborative of the Gospel history.

*See “Authenticity of the Gospel History”
by the Rev. C. B. Lewis.*

59. Because—these Epistles of Paul, written within thirty years only after the death of Christ, and therefore obviously representing the belief of the very first period of the Christian Church, are perfectly accordant, both in fact and doctrine, with the Gospels, which cannot therefore be regarded otherwise than as belonging to the same period; and because, congenial in spirit and tone, and supplementing each other in the most natural manner, the Gospels and Epistles must be accepted or rejected together.

See Lewis's "Authenticity."

60. Because—the Christian Scriptures "appear too simple, candid and artless, to come from impostors, and too calm, sober, and wise, for enthusiasts."

"Christian Evidences," Archbishop Whateley.

61. Because—"if Christianity were the device of men, these men must have been either the most deliberate, artful, and wicked of impostors, or else, by far the wildest and maddest set of enthusiasts, that were ever combined together; since they did not, (as many crazy enthusiasts have done,) appeal merely to their own inward feelings, and their dreams or visions, but to matters of fact coming under the evidence of the senses, in which none but a complete madman could be mistaken, and most of which their adversaries were free to judge of as well as themselves."

Archbishop Whateley.

62. Because—there is “incomparably greater difficulty in supposing that the Christ of the Gospels was an ideal creation, existing nowhere but in the minds of such men as the evangelists, than in supposing that they had only represented a real living being, and were able to represent Him in the manner they have done, because they had actually seen Him.” * * It is every way more natural and less difficult to conceive, that such men as the evangelists were, merely record what they had actually heard from the lips of Jesus, than to imagine that the ideas which they express were the growth of their own minds.”

“*The Christ of History*,” by John Young, M. A.

63. Because—I find in the Scripture a key that seems to open the imagination to comprehend and reconcile in great degree some of the unexplained phenomena of my mind,—glimpses, as it were, of realities that suggest links of communication between the seen and the unseen—the finite and the infinite—to a degree sufficient to harmonize many difficulties and apparent incongruities. “As reason (says Sir Philip Sydney) cannot shew itself more reasonably than to *leave* reasoning on things above reason,” mine having, by innumerable evidences, been satisfied up to a stage in the journey of enquiry that the path is *correct*, is content to accept the remainder on *faith*—(and not an atom more than we exhibit in the commonest worldly affairs)—that such remainder will prove equally so; and that the mysteries of God and a future state being beyond human comprehension, it is both wise and safe to accept the assurance of Scripture that we must receive “the promise,”

and all the mysteries of God's dealing with us, "as little children," and as such children receive the assurances of an earthly father.

64. Because—this mode of God's dealing with us is as absolutely necessary, kind, and natural, as our mode of dealing with very young children, and the minds of savages, or other totally uneducated creatures, from whom no reasoning being would expect the possibility of their comprehending the "*Principia*" of Newton, or the beauties in literature of *Milton and Shakespeare*.

65. Because—again, it is reasonable to believe that the infinite wisdom of the Almighty having seen fit to limit our existence in this life, and to unite our mental and physical faculties in mutual dependence on each other, and surrounded us with an infinitude, and therefore sufficiency of occupation in the ordinary duties of life—the pursuits of science, and the investigations of His word and works, suitable to our intellectual powers, which also are limited, would likewise see fit to limit the degree in which those powers should be taxed. For as the lightning and thunders and the sound of the Almighty's voice on Sinai's Mount were more than the multitude could bear, and as in common experience, minds are overthrown by overburthening study, so it is reasonable to infer that the stream of infinite knowledge would be as insupportable and unfitting to our finite minds as infinite light—the concentrated rays of the sun, would be unendurable to human sight.

66. Because—there is no book, the genuineness and authenticity of which, innumerable men of great ability have more striven and laboured to destroy than this, but have utterly failed,—and which tens of thousands would be more delighted to overthrow, but continue impotent to disturb.

67. Because—the morality of the Holy Scriptures proves them to be divine. The standard of purity which the Bible sets up is infallible. “It is at the same time as universal as it is spiritual. It suits all men, of all classes, in all conditions, in all varieties of civil and social circumstances; it embraces alike the clown and the serf, the monarch and the mendicant, the freeman and the slave;—it has rules for all—it has motives for all—it reaches the case and comes home to the heart of all; it meets us everywhere; it touches us in every thing; we can do nothing to which the law of God does not extend.”

Hugh Stowell.

68. Because—“Revelation has poured so much light upon the mind, and has led us into such a just way of reasoning concerning God—concerning His design in creation and His government of the world, that our conceptions and arguments, even when they do not appear at all to depend upon this heavenly Guide, attain a degree of sublimity and truth, to which they would never have arrived without it, and we often appear to be following the deductions of our own understanding, when in reality we are only repeating in other words, and with other associations, the declarations of Scripture.”

“The Divine Government,”

by Southwood Smith, M. D.

69. Because—of its equal provision for the rich and the poor—the learned and the unlearned—those who by cultivation of the intellectual powers, and the study of Scripture evidence, and those who by simple *trust*, acquire that belief and confidence which is called *Faith*,—that faith on the importance of which Christ Himself has on so many remarkable occasions, and in so remarkable a manner, impressively and earnestly dwelt, and on which also His disciples have as strongly and laboriously commented.

70. Because—the whole scheme of the Christian revelation—the doctrines it teaches—the conduct it inculcates—and the happiness it promises,—all so harmoniously in union—is simply and undeniably *perfection*—which no mere human scheme of any thing ever *was*—ever *is*—or ever *will* be.

71. Because—of its *fruit*—“What has it not done?—In early times it resisted Emperors—changed laws—transformed society—subverted heathenism, destroyed idols—checked crime—nerved women and children to martyrdom and death.—It has in later times quickened and stirred intelligence, stimulated zeal—unlocked wealth—warmed charity into life. It has purified thousands of homes—and softened myriads of hearts.—Look at its sanctuaries, schools, hospitals, “homes”—missions in every land—Bibles on every shore. But for Christianity, earth would now be a desert—Britain a savage land.”

“*Christian Fruitfulness*”

by the Rev. Josiah Viney. Highgate.

72. Because—1st, in the lives, conduct, and writings of the most conspicuous leaders of infidelity, I find the violation of every principle essential to the well-being and happiness of mankind ; of every tie which binds man and man in the commonest bonds of integrity and peace ; of every restraint upon gross licentiousness and social immorality. “I see a frightful combination of all the intellectual and sensual vices, with no care of examining truth, and no wish to attain it ;” I see impurity and profligacy of the grossest form, and outrageous violations of the domestic virtues ; in short that “selfish, malignant, debasing, antisocial passions and tendencies have in all ages and places distinguished infidelity as a system.”*

See “*Evidences of Christianity*”—by the
Rt. Rev. Daniel Wilson, Bishop of Calcutta.

73. Because—2ndly, in the deaths of these leading men, their principles have utterly broken

* “I pass by the horrible character of Thomas Payne ; his frauds and public dishonesty, his cruelty and selfishness, his avarice and pride, his ingratitude and treachery, his impiety and blasphemies, his licentiousness and adultery ;—I pass by his deadly enmity against his own country, his anarchical and revolutionary principles, his determined hostility to all peace, all law, all morals, all religion ; I pass by the disgusting filth and wretchedness and intoxication into which he sunk towards the decline of life—an object of pity and contempt to his own deluded disciples.”

VOLTAIRE.—“Remarkable for an unsettled, satirical, impetuous disposition, a temper wayward even to malignity, outrageous violations of the decencies of the domestic circle, ridicule and hypocrisy at the death-beds of his friends ; duplicity, untruth, and even perjury, in his

down and failed to support them. The objections they have relied upon condemn—desert—and betray them at last.—As death approached, terrors the most frightful, and a sort of raging despair made their last hours, a spectacle of distress and horror.*

74. Because—1st, turning from this dark and dismal picture to the bright atmosphere of Chris-

dealings; artifice, buffoonery, sarcasm; and the most unblushing calumnies in his controversies; and treachery toward his friends. As he approached old age (he lived to be 84) his impiety became systematic, restless, aggressive, persevering, malignant, and almost furious.

* * So far from pretending to have truth on his side, or to aim at truth, he was accustomed to say—‘I am weary of hearing that twelve men established the Gospel; I will see if *one* cannot overthrow it.’

I say nothing of the impiety of his conduct, the gross obscenity of his language and conversation, the notorious adultery in which he lived, because all this he avowed, it appears in all he said and did: it is thought, indeed, nothing of by the infidel party; it forms the conventional style of their books and correspondence, and constitutes one of the darkest features of their moral degradation.”

Bishop Wilson.

HUME.—Of the utter perversion of mind—“the pernicious confusion of right and wrong which prevails in the infidel” no more striking and lamentable example could be adduced than that of Hume, the historian, whose dying hours were engaged partly in frivolities, and partly in touching up his wretched *Essay in defence of Suicide*!

* “When he (Payne) actually approached the grave he began to betray those terrors which before he had laughed at. Often, for a long time together, he exclaimed, ‘Oh Lord, help me’—‘Oh Christ, help me!’ As his illness increased, he would not be left alone, night nor day; nor would he suffer his attendant out of his sight. * * He declared on one occasion ‘that if ever the devil had had an agent on earth, he had been one.’ When his infidel companions said, ‘You have lived like a man, we

tianity, I find in its leaders, in all ages, the advocacy, support and practice of every principle calculated to advance the happiness of mankind : I find philanthropic efforts of every kind to emancipate men from ignorance, injustice, oppression and slavery ; I find benevolent schemes for the relief and comfort of the poor, for the instruction and elevation, the present and future good of their fellow creatures ;—I find, “ in short, that every virtuous, amiable, self-denying elevating principle, carried out into act, has in all places distinguished true Christians, as a body ;—all the bonds of peace, all that unites man to man, all that blesses the domestic circle, all that fulfils the obligations under which God has placed us ;” and I find that this spirit of universal philanthropy, love, devotion, purity, disinterestedness and peace, owes its origin and its zeal to Christ and Christianity.*

See Bishop Wilson's ‘Evidences.’

hope you will die like one,’ he observed to one near him, ‘ You see, Sir, what miserable comforters I have.’ ”

Bishop Wilson.

VOLTAIRE.—“ As death approached, his terrors overcame him. His friends never came near him but to witness their own shame. He said to them,—‘ Sirs, it is you who have brought me to my present state ;—“ begone”—I could have done without you all.’—He was alternately supplicating and blaspheming God, and crying out ‘ Oh Christ ! Oh Jesus Christ.’—M. Tronching, struck with horror, retired, confessing the death-bed of the impious man was awful indeed. The Marshal Richlieu flew from the bed-side, declaring the sight too terrible to be sustained.”

Bishop Wilson.

* “ Contrast, in point of mere benevolence the lives and deportment of such an infidel as Rousseau, and such a Christian as Doddridge.; the one all pride, selfishness,

75. Because—2ndly, in the deaths of true Christians I find *their* principles do *not* fail, but cheer and support them to the last. I find calm preparation—a composing of the mind to the great struggle; a benignancy of spirit, a quiet self-possession—a humble confidence in the Creator and Redeemer, a tender and affectionate solicitude for the good of others, to the last hour; a submission to pain and sorrow, and a meek and cheerful resignation to the will of God, upheld and strengthened by a “lofty breathing after happiness and immortality;”—and in all this I cannot but recognize that *real* philosophy which has a solid basis of truth for its foundation.

76. Because—a diligent and careful examination of history, sacred and profane, with the Bible, has, by the mere force of truth and reason, constrained many of the most talented and learned men,—some not mere doubters, but Atheists—Pagans, or Deists—prejudiced observers therefore—to testify to their conviction of the Divine origin and truth of the Christian Scriptures.*

fury, caprice, rage, gross sensuality—casting about firebrands and death—professing no rule of morals but his feelings, abusing the finest powers to the dissemination, not merely of objections against Christianity, but of the most licentious and profligate principles;—Doddridge all purity, mildness, meekness and love, ardent in his good will to man; the friend and counsellor of the sorrowful; regular, calm, consistent; dispensing peace and truth by his labours and writings, living not for himself, but for the common good, to which he sacrifices his health and even life.”

Bishop Wilson.

* “Multitudes of these Christians, whose principles, moral conduct, benevolence and useful writings, we have been considering, were once enemies of Christianity, vain,

77. Because—I never heard of a convert from among serious Christians, to infidelity ;—of one confessing on his dying-bed, the *guilt* of believing in the revelation of the Bible—or expressing *regret* and *penitence* for having obeyed the Gospel ; or of one being confused or ashamed at last for his faith. “ Multitudes of Christians have regretted that they had not more fully obeyed their religion, but not one that he had reposed his trust in it.”

Bishop Wilson.

78. Because—of the universal adaptation and practicability of Christianity. It is not localized, as other religions are, having a bound beyond which it is not found to spread. “ It will transplant into every soil on earth. It is like the bread corn which assimilates the chemical components of every soil, and stands the blights, and buffetings of every atmosphere.— * * It was anti-national, and so became the detestation of the Jew : it was anti-imperial, and so became a thing suspected by the Roman : it was anti-philosophic, and so became the scorn of the Greek. And yet it took up Judaism into itself, and made it the foundation faith of ages to come ; yet, to borrow from the mythology which it superseded, it wrestled in its cradle with Roman imperialism, and Greek philosophy, and overcame them both. * * It has shown itself to be the religion, and the only religion, which can take up into itself all races of

perverse, arrogant, debased, profligate ; but they were brought to consideration—were led to examine the question of Christianity with calmness. The result was, an entire change from the degradation and vices of infidelity to the elevation and purity of the Christian faith.”

Bishop Wilson.

men alike, and all classes of men in the same race, and all ages of men in the same class, and both sexes of man in the same age."

"The Reasonableness of the Christian Life."
 ('Good Words') by Henry Alford, D. D.,
 Dean of Canterbury.

79. Because—"no collection of writings has passed through a fiercer ordeal than the books of the New Testament. The severity of criticism, it may be safely said, the venomous malignity with which they have been assailed, has no parallel in the history of literature, or of the religions of the world. The facts, the chronology, the references to contemporaneous history, to political and social interests, to science and philosophy, the doctrines and the ethical principles of the New Testament, the honesty, intelligence, and capacity of the writers, and the character of their production as a whole, have been subjected to the scrutiny, often intensely prejudiced, of all nations, and of all orders of intellect, for eighteen centuries. It is at least grateful to think, that, owing to this very cause, an astonishing amount of power, otherwise unrevealed, has been evoked and effectively put forth in defence of these holy writings."

"The Christ of History" by John Young, M. A.

80. Because—"no reasonable man surveying the history, examining the doctrines, and weighing the evidences of all the various kinds of religion, so-called, which have obtained credence in the world, would even pause till he came to Christianity. There is falsehood stamped on the front of every other. It is Christianity or nothing.

God has spoken in the Scriptures, or He has not spoken at all."

'The Bible the Word of God'
by the Rev. Josiah Bateman.

81. Because—were I even excluded from the power or the right of forming my own judgment in the matter, I should have the same confidence in the views and opinions of modern and unanimous Christian philosophers and theologians, who are neither more nor less concerned in the investigation of *the truth* than myself, as I should have in the opinions of a Faraday, an Airy, or a Newton, in questions of experimental philosophy and deductive science. The most learned—the best, and the wisest of men during eighteen centuries of years have been devoted and zealous believers in, and teachers of Christianity.

82. Because—under such an overwhelming accumulation of evidence and of argument, I find it infinitely more difficult to conceive Christianity or the Testament to be *false*, than to believe it to be *true*,—and—*finally*—I accept it—

83. Because—I am on *the safe side*. On the side of belief there is positive declaration and evidence,—history—prophecy—and promise of inexpressible happiness, or threats of uttermost misery; whilst on the other there is, as positively, and literally—*nothing*!—neither promise nor prospect, except an unintelligible and most wretched void.—All nature is repugnant to the thought, and every reflecting mind recoils from—"a leap in the dark."

"The more we search the Scriptures, the more clearly shall we *see* and the more confidently shall we *believe* in the Divinity of our Saviour."

***'Christ all in all.'* Mary Eleanor Grant.**

"A profound mystery is here commended to the judgment and conscience of honest and thoughtful men, but a mystery which is full of glory and light and life. There is One Wonderful Personality, only One, of all that ever dwelt on this earth, who had more immediate, constant and perfect access to the Infinite Fountain of Being, than was possible to the constitution of a mere creature." * *

Such a Humanity as his is utterly inexplicable, except on the ground of true Divinity."

John Young, M. A.

WHY I BELIEVE
IN
The Divinity of Christ.

1. **Because**—"Never *man* spake like this man."
St. John vii. 46.

2. **Because**—even an Infidel writer (so astonishingly insensible to his own admissions,) is constrained to ask—"Is it possible that He whose history the Gospel records can be but a man?—Does He speak in the tone of an enthusiast or of an ambitious sectary?—What sweetness and purity in his manner! what an affecting gracefulness in his instructions—what sublimity in his maxims—what profound wisdom in his discourses—what presence of mind in his replies—how great the command over passions! where is the man—where the philosopher, who could so live and so die without weakness, and without ostentation?"

Rousseau.

3. **Because**—first—the whole train of Scripture prophecy in reference to a "Redeemer"—a Saviour—a "propitiation"—a "Passover"—"a Virgin's Son"—"Immanuel"—a "raised prophet"—"a Priest for ever"—a "messenger to preach good tidings," and "liberty to the captive"—a "man of sorrows," in whose mouth would be no guile—who

was to be "despised and rejected, and put to grief,"—who for the transgressions of God's people was to be stricken and afflicted,—who should be sold for thirty pieces of silver; scourged, buffeted and spit upon,—should be taken from "prison and from judgment" and as a lamb to the slaughter; whose hands and feet should be pierced,—for whose vesture should be cast lots,—who was to make intercession for the transgressors,—and though He should not "see corruption," was to have his grave appointed with the wicked, but be with the rich in his death;—who, nevertheless, and to all seeming paradoxically, was to be a Leader, a Commander—a Prince of peace—on the throne of David, the Shiloh "unto whom should be the gathering of the people"—a "righteous King, whose dominion should not pass away," or be destroyed,—whom "all people and nations and languages should serve,"—who "should have the heathen for His inheritance and the uttermost parts of the earth for "His possession"—and "whose government should have no end;"—these and more in the train, were clearly realized,—and are being continuously realized, in the whole history of the life and influence of Jesus Christ—in the unquenchable zeal, and the ever spreading and victorious march of his followers and soldiers, and the gradual development of "His government and kingdom" over nearly every part of the habitable globe.

Secondly—Because when He came and entered on His ministry, He as clearly, unequivocally and emphatically declared himself to be the person referred to throughout the Scripture prophecies.—

Thirdly—Because the sublimity of His character—its morality—integrity and purity, exclude the possibility of belief that He could be guilty of a falsehood, as His wondrous intellect, wisdom and

calmness forbid the idea of His being under delusion : and—

Fourthly—Because, therefore, if He was not what He so unmistakeably announced and declared Himself to be, the Son of God, He would have grossly violated one of the commonest laws of that morality of which He was the greatest Teacher and Exemplar, and have been, Himself, so far from a prophet or man of God, simply and altogether an impostor.

4. Because—the idea of a Divine, exclusive of a human origin—"the astounding fact of the manifestation of the Lord of glory in the veil of human flesh, which may, and does stagger in some minds the whole faculty of belief"—[*Hon. W. E. Gladstone, on "Ecce Homo"*] is in itself of so bold, startling, and extraordinary a character, and is announced with that simple brevity and authoritative confidence of manner, which seems to be free from all anticipations of *doubt*—and independent of all fears of contradiction.

5. Because—such an idea, even if it could have entered the mind of an impostor, would have been thought of a character too obnoxious to that supposed "test of truth" *ridicule*, to have been considered a *safe one*.

6. Because—throughout the whole of Scripture there runs a key-note indicating Christ as the Saviour of the world, in perfect harmony with all which, when He came, was shewn, done and said by Him of Himself, His mission and His Divinity.

Note from Sermon by Dr. Norman Macleod.

Calcutta, 1868.

7. Because—that at the very time when there was a general expectation spread over the eastern part of the world that some very extraordinary person would appear in it, a person called Jesus Christ did appear upon earth, asserting that He was the Son of God, and that He came from Heaven to teach mankind true religion, is evident both from the sacred history and from pagan writers. In confirmation, two Roman historians, Suetonius and Tacitus, assert that there prevailed, at that time over the whole East an ancient and fixed opinion, that there should arise out of Judea a person who should obtain dominion over the world.

See Porteous's "Evidences."

8. Because—of the marvellous agreement which exists between the professed object of the Saviour's coming, and the perfection and fitness of His character for its realization, being in Himself the embodiment of the religion he came to teach.—“He was not a mere channel through which certain communications were made from God—not a mere messenger appointed to utter the words which He had heard, and then to disappear and to sustain no further connexion with His message. He came not only to teach with His lips, but to be a living manifestation of His religion, to be in an important sense *that Religion itself*.”

Rev. W. E. Channing, D. D.

9. Because—“that religion [which was founded by Christ] is indeed summed up in His own person.—M. Renan has told us a truth we should hardly have expected to hear from him. “He did

not preach his opinions : He preached Himself." In yet fewer words ; Christianity is Christ."

Rt. Hon. W. E. Gladstone, on 'Ecce Homo.'

10. Because—"the manhood of Christ, as it appealed to the senses and the minds of the men of his own times, supplies and sustains the proof of *His Godhead*."—The principles which commonly go to the formation of character utterly fail to explain the life of Jesus. *His Life* stands out a mysterious exception to all the ordinary laws that govern the earthly destiny of men. What he ultimately became, so far from harmonising with his early course and his outward condition, was reached not because, but in spite of all the influences descending upon him from both of these regions.—Every element around him was antagonistic to his designs ; his whole course of action appeared unadapted—his means and agencies utterly inadequate to the end. Appearing at a time of which the historian speaks with horror regarding the moral abominations which darkened his country, and the Roman world ;—born and spending thirty years of his life amidst the degradation and pollution of a village "notorious for the ignorance and profligacy of its inhabitants," a poor artisan—an obscure youth—unknown, untaught, inexperienced, and unbefriended ; having no intercourse with cultivated society,—no access to books—no education but the commonest—all outer conditions of his life being adverse to any public position—steps forward and takes upon himself to be the teacher, reprovcr, and reformer of his country and his age. In the midst of those who had known him from infancy, he suddenly stands forth to unfold his character and execute his mis-

sion ;—" no gifted, experienced, or distinguished character ; no statesman, priest, or venerable sage, but to all mortal seeming an inexperienced, uneducated mechanic." He was alone in his country, in his age, in the world. His great soul rose above religious prejudices and errors, and above all national, educational, and social influences. His transition from private to public life was spontaneous.—The thought—the purpose, and the act were all his own. He came forth of his own accord—not compelled—invited or encouraged. He defied the caprice of the multitude—the learning, bigotry and jealousy of the priesthood, and the tyranny and cruelty of the civil rulers. He placed himself on an unusual elevation. The time was one of deep ungodliness. Human virtue was as little understood as Divine worship. Morality was an organized hypocrisy, and ritual observances, containing no homage of the understanding or the heart, the veil thrown over unrighteous and impure lives. Jesus began his career during this age.—His doctrines were new, and many too palpably unwelcome as well as new to Jew and Gentile.—Humbleness of mind, rectitude, purity, truth, love of God, and good will to men,—these were the elements he taught of moral grandeur and spiritual dignity. His own idea of himself was supreme, and his life a determined realization of that idea in the face of every opposing force—sustained in spite of circumstances with which no earthly force could have contended. His personal character was unimpeachable. Proclaiming the sins of others, he was himself above suspicion, having no personal sense of guilt or danger. He came at a time when a Messiah was, with intense enthusiasm, expected,—but He came in a character *diametrically opposite* to the popular idea, having nothing in common with the views and the spirit

then universal. He came not as an earthly conqueror, with armies or resources of war. Worldly fame or power had no place in his mind: he did nothing but teach. But that teaching, though all purity, tenderness and simplicity, could not be borne. Truth and its advocates were offensive. The power and stern severity of his rebukes, his withering condemnation of hypocrisy, the severe purity of his doctrines, and assumption of superiority over the priesthood, could not long be tolerated. Hostility gathering, deepening, maddening for the last brutal outbreak, he was seized—given up to the frenzy of his enemies, and at the early age of thirty-three, put to a most cruel death,—maintaining to the last moment undisturbed, the sublimity of his incomparable character,—fulfilling at that moment his own precepts—dying with a prayer for his persecutors on his lips.

See "The Christ of History"—by John Young, M. A.

11. Because—again—whilst he lived he did very little in the common sense of doing: he acted directly and publicly on the world only three years, and died in comparative youth. He originated no series of plans—put in motion no extended machinery—entered into no correspondence with parties in his own country, or other regions of the world in order to obtain co-operation. He constituted no Society with his name—had no time to construct or organize; his life was too short, and almost all that he did was to speak. He left behind him a few spoken truths—not a line of writing, and a certain spirit incarnated in his principles and breathed out from his life, and then he died. There is no instance but this of a man acquiring fame in youth—dying in youth—gain-

ing vast influence of a purely spiritual kind, not by force of arms or secular aid in any form, but simply by his principles and his life, transmitting such influence through successive generations, and after two thousand years retaining it in all its freshness, and continuing to reign almightily in the mind of myriads of human beings.—“There is not such an example in the whole history of the world except Jesus Christ.”

See “The Christ of History,”—by John Young, M. A.

12. Because—“the ascription of Divinity to our blessed Lord reconciles all difficulties, which the belief in His mere manhood cannot do; on the contrary, faith simply in his manhood renders the Bible a most contradictory volume. The Scriptures of truth and human reason, alike support the belief of the divinity of Jesus, whereas His mere manhood is supported by neither.”

“Christ all in all,” by Mary Eleanor Grant. Calcutta.

13. Because—“as respects the person of our Lord—its ordinary exhibition to ordinary hearers and spectators, was that of a man engaged in the best and holiest, and tenderest ministries, among all the saddest of human miseries and trials; of one teaching in word, too, the best, and holiest and tenderest lessons; and claiming, unequivocally and without appeal, a Divine authority for what he said and did;—leaving Himself to be freely judged by the character of His words and deeds.”

Rt. Hon. W. E. Gladstone on ‘Ecce Homo.’

14. Because—it is perfectly inconceivable that a being so perfect in his character, so pure, holy, good and blameless, could be guilty of a deliberate lie—by declaring himself to be what he was not,—the audacity and impiousness of which would be so utterly inconsistent with the wondrous perfection that exhibited itself in his moral, intellectual and religious nature, and who sealed his declarations and testimony by dying the dreadful death of the cross, as the consequence of his assertions.

15. Because—also, it is equally impossible that a being of such marvellous wisdom and clear intellectual power could have been suffering under any mental delusion as to his own person and nature.

16. Because—“one who believes himself born for universal monarchy, and capable by his rule of giving happiness to the world—is intrusted with powers which seem to afford the ready means of attaining that supremacy,”—to whom “by the overwhelming force of visible miracle it is possible to establish an absolute dominion, and to give to the race the laws which may make it happy”—yet—“deliberately determines to adopt another course, to found his empire upon the consent, and not the fears of mankind, to trust himself with his royal claims and his terrible purity and superiority, defenceless among mankind, and however bitterly their envy may persecute him, to use his supernatural powers only in doing them good.”

“Ecce Homo.”

17. Because—"By doing so (though it bewildered his most attached followers) he raised himself to a throne on which he has been seated for nigh two thousand years, and gained an authority over men greater far than they have allowed to any legislator, greater than prophecy had ever attributed to the Messiah himself."

"Ecce Homo."

18. Because—of the "prodigious originality" of the scheme of Christianity.—"What other man has had the courage or elevation of mind to say, 'I will build up a state by the mere force of my will, without help from the kings of the world, without taking advantage of any of the secondary causes which unite men together, unity of interest or speech, or blood relationship. I will make laws for my state which shall never be repealed, and I will defy all the powers of destruction that are at work in the world to destroy what I build.'"

Ibid.

19. Because—of the "calm confidence with which the scheme was carried out;"—because "whilst with statesmen it commonly requires a life-time to gain that ascendancy over their fellow men which such schemes presuppose—whilst some of the leading organizers of the world have said 'I will work my way to supreme power, and then I will execute great plans,' Christ overleaped the first stage altogether. He did not work his way to royalty, but simply said to all men 'I am your king.' He did not struggle forward to a position in which he could found a new state, but simply founded it."

Ibid.

20. Because—of the prodigious success of the scheme. It is not more certain that Christ presented himself to men as the Founder, Legislator, and Judge of a Divine Society, than it is certain that men have accepted him in these characters, that the Divine Society has been founded, that it has lasted nearly two thousand years, that it has extended over a large and the most highly civilized portion of the earth's surface, and that it continues full of vigour at the present day."

"Ecce Homo."

21. Because—of the "instrumentality" to which that success was due—the means by which Christ procured that "these immense pretensions should be allowed. He might have done it by sheer power; he might have adopted persuasion, and pointed out the merits of the scheme, and of the legislation he proposed to introduce. But he adopted a third plan, which had the effect not merely of securing obedience, but of exciting enthusiasm and devotion. He laid men under an *immense obligation*. He convinced them that he was a person of altogether transcendent greatness; one who needed nothing at their hands; one who it was impossible to benefit by conferring riches, or fame, or dominion upon him, and that, being so great, he had devoted himself of mere benevolence to their good. He shewed them that for their sake he lived a hard and laborious life, and exposed himself to the utmost malice of powerful men. They saw him hungry, though they believed him able to turn the stones into bread; they saw his royal pretensions spurned, though they believed that he could in a moment take into his hand all the kingdoms of the world and the glory of them; they saw his life in danger; they saw him at last

expire in agonies, though they believed that, had he so willed it, no danger could harm him, and that had he thrown himself from the loftiest pinnacle of the temple he would have been softly received into the arms of ministering angels. Witnessing his sufferings and convinced by the miracles they saw him work that they were voluntarily endured, men's hearts were touched, and pity for weakness blending strangely with wondering admiration of unlimited power, an agitation of gratitude, sympathy and astonishment, such as nothing else could ever excite, sprang up in them; and when turning from his deeds to his words, they found this very self-denial which had guided his own life prescribed as the principle which should guide theirs, gratitude broke forth in joyful obedience, self-denial produced self-denial, and the Law and Lawgiver together were enshrined in their inmost hearts for inseparable veneration."

"Ecce Homo."

22. Because—"The achievement of Christ in founding by his single will and power a structure so durable and so universal, is like no other achievement which history records."

Ibid.

23. Because—none but a power which was supernatural could accomplish what Christ accomplished with the means He employed. "Without power, without support, without any followers but twelve poor humble men, without one circumstance of attraction, influence, or compulsion, he triumphed over the prejudices, the learning, the religion of his country; over the ancient rites,

idolatry and superstition, over the philosophy, wisdom, and authority of the whole Roman empire."

Bishop Porteous.

24. Because—of his marvellous, unparalleled character, "in every respect the most perfect that was ever made known to man—not only free from every failing, but possessing and practising every imaginable virtue."—In manner "gentle, mild, condescending and gracious, his heart overflowing with kindness, compassion and tenderness"—the great employment of his life was to do good to the bodies and souls of men;—He went about dispensing blessings to all around;—healing diseases, relieving infirmities, correcting errors, removing prejudices, promoting piety, justice, charity, peace, harmony among men, and crowding into the narrow compass of his ministry, more acts of mercy and compassion than the longest life of the most benevolent man upon earth ever yet produced. Over his passions, he obtained the most complete command, though continually put to the severest trials, never being overcome or betrayed into any intemperance in word or deed; enduring the cruellest insults with composure, meekness, patience and resignation; displaying the most astonishing fortitude under the most painful and ignominious death, and, to crown all, in the midst of his torments on the cross imploring forgiveness for his murderers!—"Father, forgive them for they know not what they do."

Ibid.

- **25. Because**—his wisdom was equal to his virtues.—The doctrines he taught were the most sublime and most important ever delivered to mankind ;—his precepts inculcating the most perfect morality ;—his discourses, full of dignity and wisdom, intelligible and clear ; his parables conveyed instruction in the most instructive and impressive manner ; his answers to insidious questions shewed marvellous quickness of conception, soundness of judgment and presence of mind, baffling all artifices and malice, and eluding all snares that were laid for him.

See Porteous's Evidences.

26. Because—this unparalleled perfection of character, this marvellous power, wisdom and knowledge, were found in “the reputed son of a carpenter—born in a low and indigent condition—without education or learning—without any ancient stores whence to draw his wisdom and morality likely to fall into his hands,—who had no knowledge of orators or philosophers, who probably knew no language but his own, and had nothing to give him juster notions of virtue and religion than others in his humble rank of life usually had.”

Ibid.

27. Because—of the wonderful harmony of his character, the perfection of the man,—all qualities that are excellent met and mingled in him in perfection and harmony ; none overlaid another—none subtracted from another. He was firm, but never harsh,—meek, but never feeble—gentle, but never yielding—submissive as a lamb to insult,

but bold as a lion for truth.—He dared to do and to bear anything in the way of duty—His whole character was in exquisite keeping and proportion.

Hugh Stowell.

28. Because—“ He stands unapproachably distant from all that ever were honoured with a Divine mission; he is not a link in a chain of succession, but is absolutely alone, and has no predecessor, and no successor. The multitude, the originality, the harmony, and the grandeur of his revelations, separate him, by an impassable line, from all that arose before his time, and the fact that in two thousand years not a single important contribution has been added to the body of spiritual truth which he left, cuts off all succession.

“ The Christ of History ” by John Young, M. A.

"The difficulty of miracles, as opposed to the belief in the uniformity of nature, lies only in the contracted view which those take who would fain exclude the Almighty from His own world, and deify the laws by which He has been pleased ordinarily to act."

Archdeacon Pratt, M. A.

"The philosophy which believes in Omnipotence and yet believes only in its uniform exercise, is to me incomprehensible."

Rev. Geo. Townsend, D. D. Canon of Durham.

WHY I BELIEVE

IN

The Miracles.

1. **Because**—"with respect to those phenomena which are narrated as having been produced by personal agency—in proportion as the science of to-day surpasses that of former generations, so is the improbability that any man could have done in past times, by natural means, works which no skill of the present age is able to imitate."

"Aids to Faith" by Professor Mansel.

Quoted by Archdeacon Pratt.

2. **Because**—therefore "the progress of science so far from encouraging any hopes of our being hereafter able to account for miracles upon physical principles, only enhances their miraculous character."

Archdeacon J. H. Pratt.

3. **Because**—the miracles of Christ were of so varied and marvellous a character as to render any supposition that they were the result of merely an extraordinary development (in one man only!) of a special physical faculty, (animal magnetism or mesmerism, as some recent sceptical writer has suggested) is too absurd to be enter-

tained by any reflecting mind for a moment. 'There is the same evidence for the "walking on the water"—the "feeding of five thousand," and the restoration to life of Lazarus and Jairus's daughter, as for the cure of the lame, the blind, and "sick of the palsy."'

4. Because—were it even possible to shew the source of these miracles, or to trace their connection with the physical laws, it would not lessen their miraculous character one jot. It would only go to shew that Christ, being Divine, had a perfect knowledge of, and control over those laws with which even now, eighteen centuries afterwards, man has only a finite and very limited acquaintance.

5. Because—in reply to the objection that the Jews and Pagans, who believed in magical arts and the power of demons, must have been weak and credulous men, and therefore may have given credit to tales of miracles without careful enquiry, it is answered that weakness and credulity would never lead them to believe what was against their early prejudices, expectations and wishes. On the

* The sceptical writer referred to, very coolly dismisses this difficulty, by saying that as to the miracles of walking on water, quieting the waves, feeding five thousand very hungry people, &c. he does not pretend to understand them!

† Archbishop Whately observes that the term *super-human* would be a better word to apply to a miracle than *supernatural*, and referring to the personal miracles of Christ, has remarked—"Jesus himself, accordingly, describes His works, not as violations of the laws of nature, but as 'works which none other man did.'"

contrary, the more weak and credulous a man is, the harder it is to convince him of any thing that is opposite to his habits of thought and inclinations. He will readily receive without proof anything that falls in with his prejudices; and will be disposed to hold out against any evidence that goes against them.*

Archbishop Whately.

6. **Because**—(in answer to the infidel objection that if God interfered at all, it would be by some universal agency, and not acted upon the reduced theatre of a petty Province,) though all God's works are in effect miracles, they are not regarded as such, being *uniform* and therefore common. For the Deity to produce an acknowledgment of His being and attributes—"to make himself felt, he must disturb his laws, he must perform or permit miracles.—But he must exhibit them sparingly"—because "if they appeared frequently, though unfixedly, they would enter or seem to enter into the procession of the laws of nature, and thus lose their proper use and character.†

See Butler's Sermons.

* No persons who have lived in India half a dozen years will fail to recognize the force and accuracy of these remarks, as applicable to the bulk of Orientals.

† "To expect concerning a miracle, that it should succeed upon a repetition, is to expect that which would make it cease to be a miracle, which is contrary to its nature as such, and would totally destroy the use and purpose for which it was wrought."

Paley.

7. Because—if God has designed a future state for mankind, it cannot be improbable, but must be probable, that He should acquaint them with it—and because if there be a revelation, there must be miracles to convey or make known that revelation.

See Paley's Evidences.

8. Because—as to the likelihood of miracles, assuming an intelligent being to be the agency of the course of nature, we may expect that such a Being on occasions of peculiar importance might interrupt the order which He had appointed—that such occasions should return seldom, and that they should be confined, consequently, to the experience of a few,—that admitting the existence and the power of the Deity—his presence and agency—we have all we seek for in the works of rational agents, a sufficient power and an adequate motive. “In a word—once believe that there is a God, and miracles are not incredible.”

Ibid.

9. Because—the ancient Jews and Pagans, enemies of the Christian faith, being unable to deny that the miracles were really wrought, endeavoured to account for them by attributing them “to magic,” which they certainly never would have done could they have denied the facts themselves, and thus have exposed Christ and his disciples to contempt as impostors.

Archbishop Whately's Christian Evidences.

10. Because—the history of the Jews “their national downfall—their continuance as a distinct

people in a state of separation from every surrounding people, deprived of every element of national continuity in themselves, without a territory and without a government, is a miracle of above eighteen hundred years' standing,—a fact as undeniable as it is astonishing, to which the Bible alone, as a book of history, past and to come—for prophecy is history to come—does justice."

The Rev. Hugh McNeile, D. D.

11. Because—"there is satisfactory evidence that many professing to be original witnesses of the Christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts; and that they also submitted from the same motives, to new rules of conduct."

Paley.

12. Because—"there is *not* satisfactory evidence that persons, professing to be original witnesses of other miracles, in their nature as certain as these are, have ever acted in the same manner, in attestation of the accounts which they delivered, and properly in consequence of their belief of those accounts."

Ibid.

13. Because—to assume that twelve men, without any conceivable motive or benefit were sporting with their own happiness, deliberately telling a series of lies—consistently and for years maintaining them, living in the practice of self-denial

which they enjoined, and suffering persecutions, torment, and finally death in their defence, is to assume that which is contrary to all human experience, "and would be in itself a greater miracle than any of those that are recorded in the Gospel."

Porteous's Evidences.

14. Because—"many astonishing miracles were wrought by Jesus in the open face of day, before thousands of spectators, the reality of which is proved by multitudes of the most unexceptionable witnesses, who sealed their testimony with their blood, and was even acknowledged by the earliest and most inveterate enemies of the Gospel."

Porteous.

15. Because—"if there had been any well contrived imposture in respect of pretended miracles, it is impossible but that some persons, at least, out of the many hundreds brought forward as eye-witnesses, would have been induced by threats, tortures, or bribes, to betray the imposture."

Archbishop Whately.

16. Because—amongst other heathen writers, Celsus, a philosopher, who wrote a book against Christianity "does not deny the miracles of Christ, nor of his apostles; but attributes them to magic." He says "Jesus, the author of the Christian name, was the reputed son of a carpenter, that when He was born, a star appeared in the East to certain magi, who came to adore him; the consequence of which was, the slaughter of the infants by

Herod." He calls Christ himself a carpenter, and reproaches his mean life, and his gathering up ten or twelve poor men, publicans and men that used the sea. He grants that Christ wrought miracles, and particularly that He cured some sick people, raised some that were dead, and multiplied some loaves ; but speaks of others doing the like. He also expressly mentions his curing the lame and the blind, and his raising the dead is mentioned a second time."

"Pike's Divine Origin of Christianity."

17. Because—"Julian (the apostate) with the power and wealth of the Roman Empire at his command, to hunt out imposture, if there were any, while he unfairly represents the character of Jesus, allows that He did works which cannot be done by human power, and which common sense tells us, cannot be effected by magical arts."

Ibid.

18. Because—first—the extraordinary story for which the Christian martyrs "voluntarily incurred dangers, traversed seas and kingdoms, exerted great industry and sustained great extremities of ill usage and persecution, could only be supported by miraculous evidence."—"It had nothing else to stand upon ;"—there were no victories—conquests—revolutions,—no achievements of valour, of strength, or of policy to appeal to,—no discoveries in any art or science, no great efforts of genius, or learning to produce. "A Galilean peasant was announced to the world as a Divine Lawgiver—a young man of mean condition—of a private and simple life, who had wrought no deliverance for the Jewish nation, was declared to be their Messiah.

This without ascribing to him some proofs of his mission—and what other but supernatural proofs could there be?—was too absurd a claim to be either imagined or attempted or credited.”

Because—secondly—there being nothing but the miracles attributed to him by which his pretensions could be maintained for a moment, the whole controversy *would have ceased or never began*, had these miracles been contradicted or controverted,—but without supposing these to have been admitted in fact, or by assumption, there could have been *no grounds for the discussion of the argument* at all,—the argument from the old Scriptures could have had no place.

See Paley's Evidences.

19. Because—the belief and evidence of such early writers as Polycarp, Irenæus, Ignatius, Quadratus and Justin Martyr, the value and credibility of whose writings are never disputed, or doubted, are all in favour of the recognition of the miracles of our Saviour—to which ~~in~~ some instances they bear at least secondary evidence.

Ibid.

20. Because—many of the miracles which Christ wrought, are, as to the matters of fact, expressly owned and admitted by several of the earliest and most implacable enemies of Christianity. For though they ascribed these miracles to the assistance of evil spirits, yet they allowed that the miracles themselves were actually wrought.

Bishop Porteous's Evidences.

21. Because—miracles being extraordinary facts and requiring the strongest evidence to support them, those of Christ have such evidence—sufficient to prove the greatest of miracles. They were wrought in open day—in sight of multitudes—who could not be imposed on in things they saw with their own eyes, and who scrutinized them with critical exactness [*see Luke ix.*]. They were witnessed by the twelve apostles—plain, honest, unprejudiced men—who were converted by them—who attended Christ through all his travels, and the different scenes of his life, death, and resurrection, till the time of his ascension, who were perfectly capable of judging whether these miracles were real or not, whether the blind were restored to sight, whether a person whom they well knew, and knew to have been four days dead and buried, was raised to life again—and whether, in open daylight, Christ walked upon the sea without sinking. Because these things, and many more equally astonishing, they affirmed they saw, and in consequence, from being Jews, strongly prejudiced against Christ—having no temptation, no allurements as inducements—but, on the contrary, warnings of trouble and persecution to follow, became and continued his disciples, and in consequence, and particularly for their maintaining the truth of the miracles and the resurrection, endured for years the severest sufferings and persecutions to which human nature could be exposed, and at last submitted to the most cruel and excruciating deaths rather than deny an atom of what they knew to be the truth.

See Porteous's Evidences.

22. Because—"if such a combination of evidences as this is not sufficient to satisfy an honest enquirer into truth, it is utterly impossible that any event, which passed in former times, and which we did not see with our own eyes, can ever be proved to have happened, by any degree of testimony whatever.

Porteous's Evidences.

23. Because—in the Christian faith, the religion rests on the miracles, which are not denied even by its enemies,—whereas with the Mohummudan (as with the Pagan) the miracles rest on the religion, and are received on the bare word of Mohummud himself. * * The Christian is the only faith that ever was FOUNDED on an appeal to the evidence of miracles.

See Hutely's "Christian Evidences."

24. Because—weighing one difficulty against another, those who are unwilling to believe any thing that is strange, cannot escape doing so by disbelieving the Gospel, but will have to believe something still more strange, if they reject the Gospel:—because—

1st—"a man cannot be fairly required to believe anything very strange and unlikely, except when there is something still *more* strange and unlikely on the opposite side.—This is just the case with respect to the Christian miracles; for wonderful as the whole Gospel History is, the most wonderful thing of all is, that a Jewish peasant should have succeeded in overthrowing and changing the religion of the civilized world.

2ndly—That he should have succeeded in doing this without displaying any miracles, would have

been more wonderful than all the miracles that are recorded—and

3rdly—that He should have accomplished all this by means of *pretended* miracles, when none were really performed, would be the most incredible of all.”

Archbishop Whately.

25. Because—no religion except the Christian, was ever introduced, and introduced among enemies, by miraculous pretensions.—A Jewish peasant and a few followers, would never have gained a hearing amongst the most powerful, most civilized, and proudest nations of the world if they had not first roused their attention by the display of some extraordinary and supernatural power.—The change they effected was brought about by means of *an appeal to miracles*. They were the professed proofs of a Divine mission, success depended on their truth. Pretence would have laid Jesus and his apostles open to detection and ridicule.—“The difficulty, therefore, of believing that the Christian religion was propagated by means of miracles, is nothing in comparison of the difficulty of believing that it could have been propagated without any.”

See Whately's Evidences.

• The subject of Prophecy is one of so vast a range, embracing, as it does, events occurring during several thousands of years, and the display of its illustration is necessarily of so voluminous a character, that it is not possible, in a trifling publication of this kind, to do more than index a few of the more striking predictions and their fulfilment, which weigh upon the mind. If what may thus be exhibited, can have the effect of exciting the curiosity of any sceptic or enquirer to look further into this deeply interesting subject, so full of marvels and of convincing testimony to the Christian faith, all that can well be hoped for, will have been attained.

“Prophecy is designed not to give immediate conviction—its very nature forbids that—but to lay in the materials of conviction, for those who should witness the accomplishment of its predictions. *It is a standing miracle.*”

Bishop Wilson.

“Christianity appeals to reason and submits its credentials.—As it courts and commands the most trying scrutiny, that scrutiny the unbeliever is bound, upon his own principles, to engage in. If he be fearless of wavering in his unbelief, he will not shrink from the enquiry; or, if truth be his object, he will not resist the only means of its attainment, that he may either disprove what he could only doubt of before, or yield to the conviction of positive evidence and undoubted truth. This unhesitating challenge religion gives; and that man is neither a champion of infidelity, nor a lover of wisdom or of truth, who will disown or decline it.”

Kcith on the Prophecies.

WHY I BELIEVE

IN

The Prophecies.

1. Because—of the palpable realization of the whole prophetic train of events commencing with the warnings, and threatening predictions of Moses, and ending with those of our Saviour, displayed in the extraordinary history of the Jews, from the period of their rejection of Christ to the present time.

1st—Their fearful and unparalleled sufferings during the siege and destruction of Jerusalem by the Romans, realizing every atom of the prophecy as to that terrible event, the character of the enemy, the manner and events of the siege, even to the minutest details of its revolting horrors.

2ndly—Their dispersion over nearly the whole face of the globe—"sifted among the nations;" the persecutions to which they have been subjected; their being an astonishment—a reproach—a proverb—a taunt—and a curse;—their being without a king; conquered and led into captivity;—that they should neither continue in the place of their captivity, nor be swallowed up, but be scattered among the nations—hated and persecuted, and yet continue a distinct people—separate from all other races;—that other nations should be made an end of, but they should remain until that time came when they would be re-gathered together.

2. Because—of the equally indisputable accomplishment of the extensive series of prophecies as to the coming of the Messiah within the period foreshewn by Jacob,* and indicated by Daniel;† and the realization in Christ's person, ministry, life, character, sufferings, and death, of upwards of twenty prophetic declarations made about seven hundred years before his coming, and all clearly meeting in Him;—declarations, the authenticity of which are undeniable, because acknowledged by the Jews themselves, the mortal enemies of Christ and his religion, to have been in the books of the Old Testament, of which they were the custodians, exactly as we now see them, many hundred years before Christ came into the world.

See Porteous's Evidences.

3. Because—looking through all history it is impossible to fix on another person in whom these predictions,‡ which are but a few out of the many that refer to the Messiah, meet. “What-ever human sagacity may do, it cannot with cer-

* “The sceptre shall not depart from Judah till Shiloh come.”

Gen. xlix. 10.

† *Daniel ix. 24, 26.*

‡ It was foretold that he should be a descendant of Abraham, of Isaac, Jacob, Judah, Jesse, and David;—that he should be born at Bethlehem; should rise in the midst of poverty and depression; be distinguished by meekness and gentleness; should perform the most illustrious miracles; be rejected by those he attempted to benefit; should intercede for transgressors; and without complaining be put to death; should make his grave with the rich, and appear while the second Temple stood, and before Daniel's seventy weeks expired.

Pike.

tainty foretell *one* future event, much less can it trace, through successive generations the descent of an individual, not to be born for many ages; describe his character, and point to a number of circumstances in his life. Yet this is done in the Old Testament. * * The prophecies respecting the *reign* of this Messiah are not less remarkable than those which refer to his person, and have this peculiarity, that *the accomplishment of them is evident* before our eyes. This, no sophistry can confute, no effrontery disprove."

Pike's "Divine Origin of Christianity."

4. Because—of the clear fulfilment of the prophecies made by Christ himself—as—

1st—The destruction of Jerusalem—the time it should occur—its being trodden down of the Gentiles, the fate of the Jews therein, and *manner* of the siege, the description of which (to all appearance highly improbable,) so closely resembles the account of that event itself by Josephus.

2nd—The ~~warning~~^{promise} given to the Christians to depart from Jerusalem when they should see the city "compassed with armies" &c;—the promise that not a hair of their heads should perish, and the literal realization of this promise under circumstances which even the words of the warning seemed to indicate would be impracticable.*

* The Roman General, Cestus Gallus, having assembled his forces around Jerusalem, which seemed to render escape to the besieged impossible—and though some of the chief men of the city had offered to open the gates, suddenly, to the wonder of all, and without any intelligible reason, withdrew,—thus affording an interval during which the whole body of Christians, obeying the Redeemer's signal, fled to the mountains, and to the city of Pella, "and

3rd—The declaration that not one stone of the temple should be left upon another, which prediction, despite its improbability, and all the desires and exertions of Titus himself, was literally fulfilled.*

4th—The events of his own life—his condemnation by the Jews, and delivery to the Gentiles; his betrayal and betrayer; the denial by one, and desertion by many, of his disciples; the manner of his death, and cruel treatment attending it, and his rising again upon the third day.

5th—The opposition and persecution which His disciples and followers would experience in their labours, and the future extension, and final triumph of the Gospel throughout the world.

5. Because—in relation to these prophecies only one of three suppositions can account for them :—

1st—Fortuitous circumstances; (chance or accident)—2nd—Their being written after the event ;

amidst all ‘the succeeding calamities. *Not a hair of their heads did perish.*”

*See Keith on ‘the Prophecies,’
and Vaughan ‘on Fulfilled Prophecy.’*

“Before the siege was formed, Eusebius tells us that the Christian community, acting on their Lord’s injunction, left the capital in a body, and retired to the town of Pella beyond Jordan; there they waited calmly for the event which they knew to be inevitable.”

*The Fall of Jerusalem by the Archbishop of
Canterbury.—“Good Words.”*

* Maimonides, a Jewish writer, states that afterwards, one Terentius Rufus, an officer in the Roman army, established himself upon Mount Zion, that he tore up the very foundations of the temple, and ploughed up the earth, which had formed the site of the sacred edifice.”

Vaughan.

—3rd—Their reality—therefore their Divine authorship; and the two first are capable of thorough disproof on the following grounds:—

1st—That any one should by chance hit upon so many things, all proving true concerning one and the same person, though several of these things were of a nature unlikely to happen *singly*—and far the greater part of which had never happened *singly to any person whatever*, “exceeds all bounds of credibility, and all power of conjecture or calculation.”

2nd—Their being found in the books of the Old Testament, which were, and ever had been, in the keeping of our adversaries, the Jews, who would undoubtedly take effectual care that nothing be fraudulently inserted into them. The prophecies were in their custody, and are read in all their copies of the Old Testament, as well as in ours. They have made many attempts to explain them away, but none to question their authenticity.

See Bishop Porteous's Evidences.

6. Because—the proofs from these prophecies is made much the stronger by the number of distinct particulars which they mention,—some of them seeming, at first sight, at variance with each other, but all of them agreeing with what has really taken place. Such a prophecy is like a complicated lock with many and intricate wards, when a key is found which opens it. The more complicated the wards of the lock the more sure we are that the key which exactly fits it, must be the right one, and have been made for it.

Archbishop Whately.

7. Because—of the remarkable accomplishment of the numerous Prophecies relating to various cities, nations and empires of the world which, since these oracles were recorded, have been unfolded,—and which the travels and researches of modern times are continuing to unfold to our observation.—The history of the Jews realizes every atom of the prophetic sentence. Whilst all the nations that conquered them, have been blotted from the earth, the Jews, oppressed, despised and trodden in the dust, continue a distinct people—mixing with all other nations—united to none!—Ishmael, the wild man, continues to be exhibited in his descendants, the Arabians. Nineveh, Babylon and Tyre, those great cities, have been swept from the earth—fulfilling in various minute circumstances, the very letter of their prophesied doom. Nineveh—

— The rejoicing city that dwelt carelessly ;
That said in her heart, “I am, and there is none
beside me ; ——— ”

was to be taken when the Assyrians were drunken ;—the “ gates of the rivers ” were to be opened, and the palace to be dissolved. And thus it was. The camp was forced,—the army defeated when drunkenness and negligence prevailed ;—an inundation of the Tigris swept down the boasted wall for twenty furlongs, and the king in despair “ built a funeral pile in his palace, and consumed together his wealth, his household, his palace and himself ! ”—Babylon, with its stupendous wall, and its hundred gates of solid brass, was to be overthrown by Cyrus, the Medes and Persians. Its gates were not to be shut—its waters should be dried up, and it should be taken when its great men would be drunken at a feast. All this was literally accomplished. It was taken by the Medes

and Persians under Cyrus. Its gates towards the Euphrates had been left open—the course of the river was turned, and the neglected gates, with a dried channel formed an entrance for the enemy during the revels and drinking in which the inhabitants were indulging on a festival night.—The fate of EGYPT also, one of the mightiest of kingdoms, with its long catalogue of kings—the “granary of the world”; of SAMARIA; of the cities of MOAB; of the IDUMEANS or EDOMITES and their marvellous city of Petra; of TYRE the renowned capital of Phœnicia, and emporium of the world,—and many more, are all told with a circumstantiality which the light of history, and the evidence of witnesses—infidels amongst the number, shew to have been so astonishingly and so closely realized. The evidence arising out of a strict accomplishment of so many minute circumstances, has, to a thoughtful mind, a force amounting almost to demonstration.” (*Vaughan.*)

*See Keith, Vaughan, and other
writers on the Prophecies.*

8. Because—⁷ That man is a bold *believer*, and must with whatever reluctance forego the name of *sceptic*, who possesses such redundant credulity as to think that all the predictions respecting Edom, and all others recorded in Scripture, and realized by facts, were the mere hap-hazard results of fortuitous conjectures.”

Keith on the Prophecies.

"Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and Divine; and, upon that account, must necessarily be eternal."

Cicero.

"Sure there is none but fears a Future State;
And when the most obdurate swear they do not,
Their trembling hearts belie their boasting tongues."

Dryden.

Still seems it strange that thou shouldst live for ever?
Is it less strange that thou shouldst live at all?
This is a Miracle; and that no more.

Young.

What we call life is a journey to death, and what we call death is a passport to life. * * Let us then like sentinels be ready because we are uncertain, and calm because we are prepared. * * The shortest life is long enough if it lead to a better, and the longest life is too short if it do not.

Colton.

'Who shall disprove that Hope? or who pretend
By subtle sophistry that soul to rob
Of its chief anchor, choicest privilege
And noblest consolation—' Steadfast Faith
In great futurity's extended scene:
Eternity of being!' ————"

Dr. Dodd.

WHY I BELIEVE

IN A

Future State.

1. Because—so intuitive and irresistible is the impression of immortality, that men half believed, ere they had even heard, the truth.

“There is, I know not how, in the minds of men, a certain presage, as it were, of a Future Existence, and this takes the deepest root, and is most discoverable, in the greatest geniuses and most exalted souls.”

Cicero. (B. C. 106.)

2. Because—as matter itself, and the varied “forces” which reside in and control it, though they change their form a thousand times, and may become invisible, are never *annihilated*, it is impossible to conceive the extinction of *mind*—that which, having no visible form already, yet exists, and manifests that existence as life itself—the thinking principle—the intellect and spirit within us.

3. Because—*1stly*—“There is a strong desire of immortality possessing our natures, and it is strongest in the most virtuous minds.”

2ndly—“The human mind is framed with perpetual capacities for improvement”—it is “formed with a capacity for far greater happiness than it can enjoy in the present state”—and

3rdly—"It seems not consistent with the Divine Wisdom, to form so excellent a being for so short a duration, and such low employments, as are to be found in this mortal life."

Rev. P. Doddridge, D. D.

4. Because—the desire after *continuance of our existence*, which we find cannot be realized on this earth, is as natural and irresistible as the bodily appetites, and as these, together with every description of mental and intellectual gratification, are amply provided for, it is not reasonable to suppose that the most intense of all man's natural and reasonable desires should be denied to him.

5. Because—in answer to the objection that the "secret pleasure attending virtue is its own reward,"—the "support and comfort of a good man in his troubles, greatly depends on the expectation of a Future State: and this expectation being his greatest encouragement to persevere in virtue under its greatest disadvantages, we can hardly suppose that a wise, just, and good God would so order it; that the great foundation and support of virtue should be a false and vain expectation."

Doddridge.

6. Because—again—"There are some sufferings of flesh and blood to which good men even for conscience' sake have often been brought, so extreme, that without some extraordinary support from God, it is morally impossible the pleasure of rational thought should be enjoyed under them:— * * and because—"on the other hand, bad men often outgrow the remorse of conscience ***and owe their tranquillity to their wickedness."

Ibid.

7. **Because**—the promise of its realization gives us that view of the position of man on the earth which alone can explain its apparent anomaly—the anomaly of a condition in which his intellectual powers,—his aspirations and desires, and his authority over all other created beings, appear inconsistent with his weaknesses and liabilities—his sufferings and his wants, his sins, his sorrows, and agonizing bereavements. If, therefore, limited in his existence to *this* world, his condition would be far less happy than that of the beasts of the forest.

8. **Because**—the Almighty Framer of our bodies and minds having not only made the latter capable of marvellous advancement in knowledge of science, and in the mysteries of His creation, but bestowed upon us infinite delight in its acquirement and use, and surrounded us by a boundless field for investigation, it is inconceivable that, after building up our mental powers in this knowledge to a degree of perfection which may be called “a little lower only than” that of “the angels”—powers which, unlike those of the body, that decay as age advances, advance only to a higher degree of development—He should destroy and annihilate those powers, when they had reached their greatest elevation and usefulness. It is far more conceivable that—even as in our human affairs, we advance in position as we advance in age, experience and wisdom,—these powers, matured on earth, should be translated to a higher sphere, where they may be applied to higher purposes and duties.

"If there be no Resurrection of the dead, then is
Christ not risen—and if Christ be not risen, then is
our preaching vain, and your faith is also vain.
"If in this life only we have hope in Christ, we are
of all men most miserable."

St. Paul to the Corinthians.

"Though now to Death I yield, and am his due.
All that of me can die; yet that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted soul
For ever with corruption there to dwell;
But I shall rise victorious, and subdue
My vanquisher." —————

Milton.

-- Him in thy power
Thou could'st not hold; self vigorous he rose,
And, shaking off thy fetters, soon retook
Those spoils his voluntary yielding lent.
(Sure pledge of our releasement from thy thrall!)
Twice twenty days he sojourn'd here on earth,
And shewed himself alive to chosen witnesses,
By proofs so strong, that the most slow accounting
Had not a scruple left." —————

Blair's Grave.

- And shall Spirit die?
Above the nobler, shall less noble rise?
Shall Man alone, for whom all else revives,
No resurrection know? shall Man alone,
Imperial man! be sown in barren ground,
Less privileged than grain, on which he feeds?"

Young.

WHY I BELIEVE

IN

The Resurrection.

1. **Because**—the undisputed Epistles of Paul [*See Nos. 58 and 59, "New Testament,"*] testify, 1st, that the original Christian faith has been unaltered,—

2ndly—That all the supernatural or miraculous features of our Lord's life formed a part of that faith—the Resurrection being at its very root,—and therefore that these features in the narrative were not and could not possibly have been "the superstitious legendary outgrowth of more than a century" afterwards, as sceptics would have us believe, and have so vainly laboured to shew.

• • *See Jones's Authenticity of the Scriptures.*

2. **Because**—"every piece of Scripture recognizes the Resurrection. Every epistle of every apostle, every author contemporary with the apostles of the age immediately succeeding the apostles, every writing from that age to the present, genuine or spurious, on the side of Christianity or against it, concur in representing the resurrection of Christ as an article of his history, received without doubt or disagreement by all who called themselves Christians."

Ruley.

3. Because—the evangelical historians “could not have succeeded in persuading their countrymen and contemporaries that a man, whose death was public and notorious, was risen again from the dead,—that darkness had covered the land at the time of his execution,—and that there had been an earthquake at the moment of his decease, if all these events had not taken place.”

Bayster.

4. Because—“It was not one person, but many, who saw him; they saw him not only separately, but together; not only by night, but by day; not at a distance, but near; not once, but several times; they not only saw him but touched him, conversed with him, ate with him, examined his person to satisfy their doubts. These particulars are decisive, but they stand, I do admit, upon the credit of our Records.”

Paley.

5. Because—the reliability of these “Records” has already been shewn to be unimpeachable. .

6. Because—of the extraordinary change in the disciples which followed this declared event. From being the most timid men, who during his life, were afraid to acknowledge even an acquaintance with him, denied and deserted him, being unable to face the danger that menaced them, they became, after his resurrection, undaunted and intrepid; not exhibiting wild enthusiasm, but calm, sober, collected and cool courage, consistently maintaining their story and dying in its defence. .

See Porteous's Evidences.

6. Because—1st—The tale told by the soldiers, of the body having been stolen away by the disciples, is upon the face of it a gross and clumsy forgery. If asleep, they could not say *who* stole it: and for a Roman soldier to be asleep on his post was certain death.

2ndly—Because, it being admitted on all sides that the body was *gone*, only one of two circumstances could account for it:—

1st.—Its being stolen by the Jews and Romans, which is impossible, because they would have exhibited it in disproof of the apostles' story,—but they could not.

2nd.—Its having been stolen by the apostles, which is equally improbable and absurd. Its possession could not prove their Master to be risen;—on the contrary, would have convinced them he had been an impostor, whose imposture it is an outrage against common sense, and all probability, to suppose twelve respectable men would, for no conceivable reason, have suffered themselves to be put to death for maintaining

See Porteus's Evidences.

7. Because—the religion of Christ, having been set up at Jerusalem with asserting in the very place where he was buried—and within a few days after the burial—his resurrection from the grave—it is evident that if the body could have been found, the Jews would have produced it, as the shortest and completest answer possible to the whole story. The attempt of the apostles could not have survived this refutation a moment. But notwithstanding their forewarning and precautions, when the story of the Resurrection came forth, as it *immediately did*—when it was publicly

asserted by His disciples, and made the ground and basis of their preaching in his name, the Jews, not having the body to produce, were compelled to meet the testimony of the apostles by an answer inconsistent alike with the supposition of enthusiasm—or of fraud on their parts.

See Paley's Evidences.

8. Because—these two theories—fraud and enthusiasm—put forward by sceptics as elucidatory of the Resurrection of Christ, are alike inconsistent with the circumstances of the case. The Jews declaring their remembrance of Christ's saying while He was yet alive “after three days I will rise again,” took precautions in consequence;—the body was in marked and public custody. Under such circumstances of jealous watchfulness and care, if fraud were even possible, it would still be incredible, because no conceivable *motive* can be found to account for it. The willingness of the apostles to die in maintaining the fact of the Resurrection admits of no credible solution but their knowledge of *its truth*.

9. Because—As to enthusiasm—“it is impossible our Lord's followers could believe that He was risen from the dead if His corpse was lying before them. No enthusiasm ever reached to such a pitch of extravagancy as that. * * The presence and the absence of the dead body are alike inconsistent with the hypothesis of enthusiasm: for, if *present*, it must have cured their enthusiasm at once:—if *absent*, fraud and not enthusiasm must have carried it away.”—This, according to the narrative, was simply an impossibility.

Paley.

10. Because—The Resurrection of man is maintained as an inseparable part of the Christian faith throughout those New Testament writings, the authenticity and genuineness of which have already been proven.

11. Because—I cannot watch the wondrous change in a common caterpillar through its apparent death, sepulture and resuscitation—the bursting of its little cerement, and expansion into the beautiful and winged butterfly, without being impressed with the idea that, if not intended, it may be accepted, as a hint—suggestive and typical of that far more wondrous change—the promised translation of man himself from the grave to a renewed form and existence in the realms of immortality.

12. Because—all nature around us furnishes an illustration of its reasonableness and probability—“~~That~~ which is sown is not quickened except it die.”

———In each plant
Each flower, each tree, to blooming life restored,
I trace the pledge, the earnest, and the type
Of man's revival, of his future rise
And victory o'er the grave.”—

Dr. Dodd's "Prison Thoughts."

13. Because—the Resurrection of Christ is made the forerunner, the earnest, the demonstration and assurance of that of man—Christ being declared

the first fruits of them that sleep. "For since by man came death, by man came also the resurrection of the dead"—and finally—

14. Because—it is declared and promised by HIM, whose Divinity has been shewn and accepted, and who therefore could not lie,—and because, consequently, the whole fabric of the Christian story, and the Christian hope, must stand or fall together.

